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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., October 12, 1939

NEW SERIES
VOLUME XLI. No. 41

Who's Who and What's What

Iowa Baptist Convention met at Ft. Dodge Oct. 9-12.

First Church, Baton Rouge, J. Norris Palmer, pastor, received 157 new members in September, 31 of them by baptism.

Pastor E. G. Evans of Gunnison has welcomed 31 into the fellowship of the church in the last nine months, 30 of them by baptism.

Dodd College opened with a fifty per cent increase in students over last year, all indebtedness is now provided for, and an expansion program is being launched.—M. E. D.

J. Edgar Hoover, chief of the G-Men, says that America today spends annually \$13 per capita for education and \$40 per capita for liquor. He adds that the cost of crime during 1937 was fifteen billion dollars.

Van Winkle Church, Jackson, closed out the associational year with 73 additions to the church. This more than doubled their membership. The people are happy and working. The Lord has indeed been gracious to us.—E. J. Blackford.

The Associational letter of Hazlehurst Church shows 30 additions, of which 5 came by baptism. The present membership is 614. Contributions total \$11,592, of which \$1,000.06 went to missions and benevolences. \$5,813.38 were paid on church debt.

Clinton Church adopted its annual budget Sunday, running from Oct. 1, 1939 to Oct. 1, 1940: Total \$11,000 of which \$5,400.00 is for current expenses; \$2,250.00 for church debt, and \$3,350.00 for missions and benevolences, including designated gifts.

Brother Glenn Flynt was recently licensed to preach by Bethlehem Church, Laurel. Brother Flynt is a promising young man and an humble servant of God. He is now enrolled at Clarke Memorial College, Newton, Mississippi. As he goes from us the prayers of the church are for him.—Gaston G. Mooney, Pastor.

Rev. V. H. Cowser, former pastor of First Church, Natchez, is for a while in Mississippi, and may be had as Sunday supply in our churches, or special meetings, if asked promptly. He may be addressed at Goodman, Miss., Box 133, c/o Mr. J. B. Cowser. His home has been for many years in California, but he returns to Mississippi for an occasional visit with friends and relatives.

One important question to come before our State Convention next month is the report of the Committee appointed last year to recommend a policy for providing religious instruction and training for our young people in the state supported colleges. We wish this matter had been discussed in the Baptist Record by those most concerned, for there will not be adequate time for discussion at the Convention.

To the members of Murphy Creek Church, Winston County: The Baptist Record, your state Baptist paper, comes to your home now as a messenger from your church. It is the sincere hope of your pastor that these weekly visits of the Record will prove a blessing to you and to your home. Such it will be if you give it a place in your time and thoughts. Read it. You will find yourself growing in grace and in the knowledge of the Lord and of His Kingdom by so doing.—F. H. Miller, Pastor.

Second Church, Kosciusko, is in the midst of their fall revival this week. With the pastor, H. H. Ward leading the singing and E. J. Blackford of Van Winkle Church, Jackson doing the preaching. Blessings on the work there.

Pastor Eli Callahan had Dr. L. Bracey Campbell with him in a meeting in Lees Creek Church near Bogalusa. There were eight men and a boy received into the membership, and the pastor says renewed interest is felt in every department of the church. More men were enlisted than ever before.

Dr. L. R. Scarborough, president of the Southern Baptist Convention, is attending the Indiana Convention this week in Seymour, Indiana. Dr. Scarborough will speak several times at the convention before leaving for the convention in New Mexico on October 16. Concerning his class in Evangelism, which is composed of more than three hundred Seminary students, Dr. Scarborough says that it is the largest and most challenging class in the history of the school.

Mrs. B. T. Hobbs of Brookhaven passed away October 3. She was reared in Clinton, the daughter of Prof. and Mrs. E. Menger of Hillman College. Her husband was one of the most useful citizens of Lincoln County, and after his death several years ago, Mrs. Hobbs continued to edit the Brookhaven Leader. Her pastor says of her: No member of our church has stood more faithfully for all that is good than has Mrs. Hobbs. She labored long and well, and her reward is great.

The Executive Committee of the Southern Baptist Convention reports receipts for all southwide objects in September total \$105,497.53. For the past nine months, \$1,359,129.70, which is an increase over the same period of last year of \$97,227.10. Mississippi sent in for September for southwide objects \$3,110.58. Of this \$2,814.55 went through the Cooperative program, \$247.88 in designated gifts and \$548.15 through the 100,000 Club. Of all southwide gifts more than half was through the Cooperative program.

Mr. I. S. Barnes is chairman of the Committee on Entertainment for the State Convention meeting in November. He will be assisted by Mr. Fred James and three ladies. If you wish a room reserved for you at the hotel, you may write direct to the hotel, or to Mr. I. S. Barnes, care Calvary Baptist Church, Jackson, Miss. The Committee on Registration has Miss Enid Henry as chairman, assisted by Mrs. J. P. Farrell. The Committee on Transportation is headed by Mr. Harold Bradley and Mrs. J. B. Riley. It will be well for the churches to pay the expenses of their messengers, as the Convention went on the pay plan a few years ago.

After a hard summer of work looking after our own flock and helping in revival meetings, the South Central Mississippi Pastors' Conference met Monday, October 2 in Main Street Baptist Church, Hattiesburg, Mississippi, to elect new officers and plan our program for the ensuing year. Rev. D. A. Hogan, Purvis, delivered a great message on the church. Rev. Boyce H. Moody, pastor of First Baptist Church, Hattiesburg, was elected chairman. Rev. C. S. Moulder was elected secretary for the third term. A program committee was appointed consisting of Rev. D. A. Hogan, Purvis, chairman; J. R. Reedy, Lumberton; and E. S. P'Pool, Hattiesburg. We are looking forward to the greatest year we have ever had in the history of our association.—C. S. Moulder.

Pastor R. C. Holcomb has with him Rev. Wyatt Hunter of McComb in a meeting at Kosciusko. Mr. R. S. Crawford of the Baptist Bible Institute is directing the music.

Jones County Brotherhood Association meets at Ellisville Monday, Oct. 16 at 7 p. m. Beginning with a social period, they have Business and Reports; Ministers' Retirement Plan by C. J. Olander; Message by D. Wade Smith. Men in nearby counties invited; Attendance goal 250. Write and tell J. M. Powell of Ellisville how many of you are going.

Mrs. Jno. W. Phillips, widow of a former pastor in Mobile, died recently and left \$10,000 by her will to the Alabama Baptist Minister's Benefit Society. She couldn't do that in Mississippi. If you wish to will anything to a religious cause you have to move out of the state; or change the Constitution. You may vote to do that in the general election in November.

At the State Convention all the policies of our state work are discussed and determined. The sessions are brief and most of our people can spare the two days necessary for these meetings. The plans of our work should be made not by a few of our people but by a convention which represents the whole state. We ought to have 1,000 people at this meeting. Many of the states have more than this. If you have never been to a Convention, come to Jackson and help by praying, speaking and voting. Surely 150,000 Baptists ought to have one thousand messengers in the Convention. If you do not wish to stay at a hotel, cheaper rates can be had in homes.

The Holy Spirit worked Pentecostally in saving one hundred sixty-four souls during the ten-day revival which closed at Blue Mountain recently. Many men, women, and children professed Christ publicly. Brother Percy Ray, pastor of the Myrtle, Wallerville, and Glenfield churches proclaimed the word of God, and brother George W. Wages, pastor of seven churches in Tippah County, sponsored the meeting and led the singing. Brother Ray furnished the tent and nearby churches loaned benches. It was a real Baptist soul-stirring meeting. Already seven of those saved at the meeting have offered themselves for baptism to my church, and fifteen have gone forward for baptism at Flat Rock Church. Others plan to do the same as rapidly as their churches have preaching services. This revival reminded me somewhat of the scriptural account of the Holy Spirit and Peter at Pentecost.—Frank E. Skilton.

If the Catholics did not have schools and hospitals planted in many places throughout this country, they would soon pass out as a sect in America. In other words if they depended on their churches they would soon be extinct. Baptists ought to learn a lesson from them. The work of Baptists is not dependent on their schools and other institutions as are Catholics. Our churches are live evangelizing agencies and preaching is our chief instrumentality of reaching a lost world. And yet Baptists would be severely handicapped by the loss of their schools. These are the right arms of our churches, and for them to suffer or to be discontinued would seriously and critically reduce our efficiency and hinder our growth. If Baptists had half a dozen good academies or junior colleges in Mississippi we could double our numbers in twenty years. To suffer the loss of any one of them would deprive us of hundreds of leaders in our churches.

Sparks and Splinters

Only one in eight of the four million Jews in America are said to be members of any synagogue.

It is said that the first meeting of the World Council of Churches will be held in America in 1941.

Rev. Gipsy Smith, Jr., will assist Pastor L. M. Latimer in a meeting in First Church, Greenville, S. C., Oct. 15-29.

First Church, Columbus, has received 178 new members during the past associational year, 30 of them by baptism. The present membership is 2,088.

Recently we heard someone speak of the young man Moses who led the people out of Egypt. Why, bless your heart the young fellow was only 80 years old.

There were 115 ministerial students matriculated in Wake Forest College in North Carolina early in the session with others expected. Thank God for Baptist colleges.

Miss Helen Sharp of Kirksville, Mo., becomes head of the Voice Department in Meredith College in North Carolina. She is an alumnus of the Southwestern Seminary, Music Department.

Forty Baptist churches in Richmond, Va. begin an evangelistic campaign Oct. 15 under the direction of Dr. R. Q. Leavell, Home Board Superintendent of Evangelism.

A brother writes to the Religious Herald that he prays for Hitler every morning—for his conversion. That's according to the scriptures, I Tim. 2:2.

Wanted: Somebody who can bring a great message on Christian Education to our State Convention in November. And: Somebody to set our souls afire with a missionary passion. We have been piddling with "doubtful disputations" long enough.

Dr. L. Bracey Campbell recently passed his second anniversary as pastor of Gentilly Church in New Orleans. The first year there were 50 additions. The second year 75, and they are praying for 100 in the coming year. The church celebrated his second anniversary by increasing the salary ten per cent. A love offering was also given the Cooperative program of \$72.00. They have paid off the building debt and now need more room. Dr. Campbell will assist Pastor W. A. Sullivan in a meeting in First Church, Natchez, beginning Oct. 15. While he is away his son Frank will supply for him.

The number of churches that in 1938 baptized more than 100 is more than double the number of such churches in 1936. That sounds mighty good, but it is hardly as good as it sounds, for many of these churches were large churches and one hundred baptisms is not a relatively large number. A better way of estimating values is to recall that there were 4,296 churches in the Southern Baptist Convention which baptized ten percent of their membership. These were nearly all relatively small churches. The smaller churches are baptizing more people, have more effective work. Look at the statistical table in your associational minutes.

Mississippi Baptists in their Convention in November will vote one way or the other on the Convention plan of providing for old and disabled preachers. It will not affect the present relief plan. That continues as before. Nine percent of all money given to southwide objects goes to provide for those already disabled. Also special offerings for this cause are asked at each communion service to take care of the preachers already disabled. The proposed new plan only proposes to make it so that fewer of them will be dependent in the future. The plan provides that each preacher contribute three percent of his salary; the church to contribute the same amount; and the Convention Board contribute two percent. You can get the plan fully stated in a tract sent free on application to Rev. C. J. Olander, Morgan City, Miss.

United States Senator Logan of Kentucky who died recently, was active in the work of Bethany Baptist Church in Washington. He was also a member of the Committee on Public Relations, of the Southern Baptist Convention. He was ever ready to defend the Christian faith and had a record for unbroken attendance at Sunday school. His going is a loss to the Baptist cause in Washington.

The N. C. Christian Advocate tells of a Methodist church house at Swanquarter in that state which was built on one lot when another was desired, but which the owner would not sell. After the house was built a rainstorm moved the house from the lot on which it was built and carried it several blocks to the lot which the people desired. The owner then made the church a deed to the lot.

There is a whole lot about the "arms embargo" discussion in Congress that we know little about. But it does seem plain that the arms embargo in this country helped to destroy the Republic of Spain and put Franco at the head of the Spanish government. It is said that Catholic influence in this country was used to accomplish this. And some of the same influence is today active in opposition to lifting the embargo.

Biloxi: I think there is no doubt but that our church is in better financial and spiritual condition than since I came here more than eight years ago. I recently assisted Rev. S. P. Powell and the church at Caesar, in Pearl River County, in a five day revival. The attendance was unusually good, the church revived and eighteen professed salvation through repentance and faith in Christ, and joined the church by baptism.—G. C. Hodge, Biloxi.

We have heard only three objections to changing the Mississippi Mortmain Law. The first is that it was made to prevent the Catholic clergy from getting possession of large property and to repeal it would tend to enrich the Catholic Church. The answer to that is, whatever caused the provision of the Mississippi Constitution, it does not prevent the Catholics from getting possession of property. A man or woman simply wills his property to the Catholic bishop and nothing can be done about it. The other objection is that someone might take advantage of a deathbed to get something for a church. The answer is that the proposed change provides that such a will must be made three months before death. The third objection is that somebody might deprive his lawful heirs of their rights. The answer is that the proposed change forbids any man who has legitimate heirs from willing more than one-third of his estate to any religious purpose. The present law forbids willing anything to any religious purpose.

At Union Association we were impressed with the number of Mississippi College men. The moderator and clerk are in this number, as is nearly every pastor in the association. Some of them are quite young in the ministry but doing good service. R. A. Eddleman is moderator and Mack Jones, the sheriff, is clerk. This was the one hundred and twentieth meeting of the association. Near here is where Baptists started in Mississippi, and Fellowship, the host church, is one of the earliest. Mrs. J. M. Eddleman brought the report on "Prayer meeting." Pastor W. L. House reported on Social Service. The report on Missions was by brother Wayne Todd. Pastor Reed Polk preached the associational sermon, taking the Commission in Work as his text. It was a genuine missionary message and caught and held the attention of the people. The Editor was given ample time to talk about The Baptist Record. Some of these churches have it in every family. An excellent dinner was served in the "Community House." We could not remain for the afternoon session, but heard later that the congregation continued good and the program interesting. We believe from all that we saw the outlook is better in this territory than it has been for many years. An offering was taken up for the Orphanage. The Mortmain Law was discussed by Mr. Crisler, editor of the paper in Port Gibson, a Methodist brother. The Methodist pastor from Port Gibson was also present.

Dr. and Mrs. D. W. Whittinghill, former missionaries to Italy are at present with their daughter, Mrs. Norman Kent, 176 Pulteney St., Geneva, N. Y.

We were pleased to have a brief call from Rev. W. E. Hellen, pastor in Bogalusa, La. He is happy in his work down there. We should be happy to have him back in Mississippi.

The story of Miss Fannie E. S. Heck has just been published by the Broadman Press of Nashville. It is written by Mrs. W. C. James of Richmond. Miss Heck was the first president of the W.M.U. Auxiliary to the Southern Baptist Convention, and gave character and direction to the work of this organization. The story of the beginning is well told, and forms one of the most important themes in the history of Southern Baptists. Miss Heck was a North Carolinian. Every woman interested in the W.M.U. work will be glad to have this book, and pastors will find it full of helpful information. Price 60c at Baptist Book Store.

Dr. Francis Judson Chastain writes joyously of the interesting development in Oregon Church, recently reorganized. He held a week's meeting and baptized seven people. Others are coming by letter. The new church house was dedicated free of debt Sept. 24. The house overflowed and a good dinner was served under the shade of the oaks. The church voted to send 20% of its receipts to the Cooperative program, and will make an every member canvass. All families in the church will get the Baptist Record. The program of the dedication service has many interesting features. In the morning the Sunday school gathered. Then for an hour they had community singing. In the afternoon the local people showed great interest by participating in the program. Other denominations have helped in building the house and will have free use of it for their services. Rev. M. E. Scott led the invocation. Rev. T. H. Dorsey read the scriptures; Mr. Clifton T. Bailey made the welcome address; Miss E. Herring read a history of the church. Mr. Geo. W. Stigler, who contributed liberally to the building spoke briefly. Mrs. Irene Watson made response. Dr. Judson Chastain preached and Dr. Jack Tackett pronounced the benediction. They start out most hopefully.

Mt. Oral Church took good care of the messengers and visitors to Jones County Association, and there were lots of them from about 40 churches. Dr. L. G. Gates was continued as moderator, and brother Montgomery was re-elected as clerk for the thirty-second time. Business was going good when we got there a little after nine o'clock. The brethren showed great interest in the mission work being done among the 1450 students in Jones County Junior College, of whom 900 are from Baptist families. Twenty buses bring them in from surrounding communities. They had a B.S.U. Secretary last year and are expecting to have one this year. The churches pledged financial support. The report on this work was read by Prof. Wallace of Ellisville. Billy Watson is President of the B.S.U. Visitors were given a cordial welcome. The Editor was soon given ten minutes to present the Record. Some of the leading churches send the Record to every family. Harry Smallwood read the report on the Brotherhood, which in Jones County leads the state. They are doing their part to get the "Million Men for the Master." The sermon by Pastor J. H. Street was unusually good, being thoughtful, scriptural and timely, on the text, This people honoreth me with their lips, but their heart is far from me. After dinner Rev. A. L. O'Bryant led a good devotional. The Relief work was well presented, and all the mission reports were presented together. Brother Massey presented the one on Cooperative program; brother Hedrick the one on Orphanage and Hospitals; brother Smith one on Missions; and brother Street one on Christian Education. This last the brethren asked for publication in the Baptist Record. The Editor was given ten minutes to speak on Missions, possibly stretching it a little. All speeches had to be limited. Having a long drive ahead we could not stay through.

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Thursday, October 12, 1939

THE BAPTIST RECORD

PASTORAL PROBLEMS—"REMEMBERING PEOPLE"

By Norman W. Cox

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People like for the preacher to remember their names. Every pastor needs to be a memory expert. Many pastors are severely handicapped at this point. They imagine they have poor memories. We can do very little for people whose names we cannot call. That is a good fact to remember. The people feel it, although rationality they have not thought it out.

Believe it or not, each one of us has an excellent memory. Hundreds of people have commented on my ability to remember names. There is nothing remarkable about it. Years ago I hit on two or three very simple things that taught me why we did not remember names and how we can remember names.

The main reason why we do not remember names is that we do not make a special effort to do so. Remembering names is the reward of attention. One day I was introduced to eighty-seven people in thirty minutes, and an hour later called the names of every one of them. Now, I could have easily met the same people and not been able to call the names of half a dozen an hour later. I have forgotten thousands of names. Whenever I forget a name, it is because I neglect to do the thing that is necessary to remember it. Whenever I remember a name, it is because I have done the thing essential to do it. The most of us meet people with anywhere from about one to twenty-five per cent of our attention. We really are thinking about something else, or failed to clearly understand the name, or we neglect to give the person and the name the positive concentration of interest and attention which is essential to keeping it.

Here is how we can remember names. First, give your whole attention to the person to whom you are being introduced. Understand the name clearly. Repeat the name, and if it is an unusual name, spell it. While you are repeating the name, look at the person so that his or her face photographs itself on your mind. Then associate with the name the most striking physical characteristic and link up with it some fact about the person's life. This will illustrate what I mean. Last winter, in the city of Washington, D. C., I met a man whom I had never seen before and may never see again, but if I were to meet him in the city of New York a year from now, I would recognize him and be able to call his name. His name is Howard Bennett. He is about six feet tall, forty-five years old, with normal features, except for a scar on his left cheek that is quite noticeable. He teaches a Sunday School class in one of the churches in that city. When I met him, I understood the name perfectly. I gave my full attention to him in an effort to remember his name. I registered it as a definite act of attention.

Many times when I have been thinking profoundly about something, I meet people and cannot call their names for the moment. If I press myself, the name will not come. If I relax my mind, think about something else for awhile, and then gradually let my attention drift around to him, it comes back.

People will not get mad with us for not remembering their names, but we will lose standing with them if we are not able to recall them. A little work in this field will pay rich dividends.

—BR—

We are glad to publish this week the program of the Ministers' and Laymen's Conference which precedes the Convention, beginning on Monday evening and closing Tuesday afternoon. Here are discussed some of the most vital problems of our denominational life and work. Are you coming?

Calvary Baptist Church in Jackson has a magnificent auditorium, and it ought to be filled from end to end with messengers at our State Convention. The meeting begins Tuesday afternoon, Nov. 14, and lasts only two days. Make up your mind to come and spend these days in the service of God.

AN INTERESTING AND PROFITABLE SURVEY (Continued)

Ernest O. Sellers

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Taken as a whole Southern Baptist Churches, in 1938, spent 4.2% of their total local expense budget on music. During that year 4,783 churches were trying to train and use junior choirs in addition to their regular choirs. 1607 churches use the small reed organs and 20,805 make use of a piano for their regular services though the pipe organ is conceded to be the best instrument for worship purposes.

Among the urban churches (2,559) the two most popular books in use are "Songs of Faith," published by the Sunday School Board, and "The Modern Hymnal," by Mr. Robert Coleman. These two books comprised between 80-90% of the total. The remaining churches used books furnished by ten other publishers.

It is a different picture when we turn to the rural churches. 72.5% of these churches secured their books from the same two leading publishers but 5,528 rural churches are being furnished song books from twenty-seven different publishers. The whole group of rural churches among Southern Baptists need four things as speedily as Southern Baptists can provide them:

1. "Sympathy, service and fellowship, not criticism from their brethren."

2. "Some simple, inexpensive and durably bound hymn book which will give them real appreciation for the better hymns and lead them away from the cheap, clap-trap, nondescript songs which many of them now use."

3. "Training schools which will teach not only sight reading of all good gospel music, but teach them proper appreciation for the best hymns."

4. "Missionary minded leaders, in every section of Southern Baptist territory, who will go to them and help them find the better way and better musical program for the churches."

From the survey Dr. Alldredge says there are imperative needs at present. 1—For a good, inexpensive but durably bound book of the best male quartet songs that can be obtained; 2—A real junior hymnal published in simple, inexpensive but durable binding; 3—A good wholesome hymnal, more simple than the "Songs of Faith," if possible, which can be bought and used by the poorest country churches—a sort of primary hymnal that can be used by those who know only the cheap gospel songs.

The classification of hymns submitted in response to the appeal for this survey confirms the many tests of this writer. 10,887 different titles were submitted. 32% were classified as hymns and 68% as gospel songs. Fifty-one songs received 20 or more votes each and 25 received 100 or more votes each.

Of the fifty-one favorite songs of the Southern Baptists 28 gospel songs were reported as favorites 3,027 times, while 23 hymns were reported as favorites 2,353 times. Of the first ten in the list only four are usually classified as hymns and one of the four, "What a Friend We Have in Jesus," is not so listed by many authorities. However, one authority says, "It is one of the most popular and most constantly used of all of the four hundred thousand Christian hymns" (Smith). This song had 272 votes.

The next highest of the first ten, "I Am Thine O Lord," received 232 votes. These two were well above the votes given for any of the others listed. It was noticeable that Maryland, Virginia and the Carolinas, reported a greater use of the historically tested and classical hymns while Illinois, Mississippi, Arkansas and Oklahoma reported considerably more than one-half of their favorites as gospel songs. One encouraging indication was that relatively few of the gospel songs were of the foot-appealing type.

To combat the abuses of the all-day sings which frequently override the church program and are often the promotional scheme of book publishers, a Mississippi pastor is quoted urging "the Boardman Press to issue, annually, a cheap song book of simple, easy songs but also containing a group of standard hymns—in the back of which are some true stories of authors and

composers—and hold singing conferences under church leadership where discussion, demonstration or comparisons can be made and have such gatherings reported to our associations and state gatherings." The suggestion certainly is worthy of careful consideration.

This report is most valuable and we wish it might be brought up for consideration by associations and local groups as well as by every individual church.

Again we congratulate Dr. Alldredge and the Sunday School Board for this the first real presentation of the musical conditions among Southern Baptists.

A study and survey of worship should follow.

—The Baptist Bible Institute, New Orleans, Louisiana.

—BR—

PROGRAM FOR PASTORS' AND LAYMEN'S CONFERENCE

Calvary Baptist Church, Jackson, Miss.
November 13-14, 1939
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General Theme: Conserving Our Evangelistic Results.

Monday (13th) Evening Session
WORSHIP

7:15—Song Service—Felix Arnold, McComb.
7:30—Devotional—George Gay, Marks.
7:45—Business; Organization, Appointment of Committees.

8:00—Introducing a Better Worship Service—Howard Spell, Drew.

8:30—The Fatherhood of God—Leroy Green, Poplarville.

9:15—Adjournment.

Tuesday (14th) Morning Session
SERVICE

9:00—Song and Praise—Felix Arnold, McComb.
9:15—Devotional—C. M. Day, Shaw.
9:30—Ministering Through Visitation—S. B. Cooper, Tupelo.

9:45—Questions and Discussion.

9:55—Ministering Through Preaching—D. L. Hill, Holly Springs.

10:05—Questions and Discussion.

10:20—Ministering Through Worker's Meetings—W. C. Howard, Water Valley.

10:35—Questions and Discussion.

10:45—Plan and Value of Work for 1940—D. A. McCall, Jackson.

11:15—Questions and Discussion.

11:25—Special Music.

11:30—Faith Without Works—Norman W. Cox, Meridian.

12:15—Announcements and Adjournment.

Tuesday Afternoon Session
GIVING

1:30—Song and Praise—Felix Arnold, McComb.
1:45—Devotional—J. A. Stewart, West Point.
2:00—Grace of Giving—E. P. Alldredge, Nashville.

2:45—Business, Announcements and Adjournment.

Officers: Harry Smallwood, President; T. R. Coulter, Vice President; A. L. Goodrich, Secretary. Program Committee: W. G. Mize, Jackson; J. W. Middleton, Clinton; C. Z. Holland, Canton.

—BR—

People do not know how stressful is the life of our mission secretaries and other denominational men. Many of them break under the strain. Pray for them. Dr. C. E. Maddry, secretary of the Foreign Mission Board in Richmond is compelled to rest on the order of the doctor for two months. He is now improving but will be unable to attend the semi-annual meeting of the Board this week in Richmond.

Every Christian ought today to constitute himself a chaplain to the U. S. Congress. We should pray daily that God may overrule and guide our law makers in this critical hour. All of us presumably wish to be kept out of the maelstrom of war. May the Lord preserve us. But honest men differ as to the road that will enable us to keep out. Only the Lord knows which is the right road. Our law makers have a difficult problem to solve. They need more than human wisdom. Will you be among those who daily seek the Lord's guidance and protection in this time of crisis?

EDITORIALS

CONVICT THE WORLD OF JUDGEMENT

Those who care to investigate this word "world" will find that John uses it many times more than the other three evangelists altogether. It is used thirty-four times in the discourse of Jesus at the last passover supper recorded in the Gospel of John from chapter thirteen to seventeen. Jesus uses it seventeen times in his prayer found in the seventeenth chapter of John. He is taking his last backward glance at the world and it weighs heavily on his heart. It is not a good world. Because it was sinful he came to save it. The world here means the people looked at as an order of existence, with human government, social practices, business operations, systems, determined by the character of the individual units.

It is this "world" that John in his first epistle says "lieth in the evil one." And Jesus said when the Holy Spirit should come he would "convict the world in respect of sin, and of righteousness, and of judgement." It is the last about which we now speak, convicting the world of judgement.

We cannot think of the world, the whole present order of things except as made up of individuals. When it is said that God so loved the world, we know this is impossible except as He loves each individual in the world. And if he is to convict the world of judgement, this can be only as He makes the men and women in the world aware of the judgement of the world, aware of it in such a way as to have a determining effect on their conduct, so conscious of the certainty of judgement as be the deciding factor in their attitude to God and their behavior in the world. Such it was in respect of sin; such it was in respect to righteousness and so it is in the matter of judgement.

And keep in mind that this changed attitude is wrought by the Spirit of God who opens men's eyes to facts of which they did not seem conscious before. It is His work so to open men's eyes, so to make sensitive their souls to facts, to which they had been dead, that now these facts decide their course, and a change is wrought in their attitude toward God and to all things. Only the Spirit of God can do this, and to do this is his mission in the world of lost men.

It is something to convict men of sin. It is something to convict them of righteousness. But the work is not finished until he convicts them of judgement. A man might conceivably be convicted of sin and of righteousness and still remain as he was. But when he is made aware of the judgement of God, made to know that God does not stop with declaring sin and with setting a perfect standard of righteousness, but that He pronounces judgement, then something must be done about it. It is when he realizes that "every transgression and disobedience must and will receive its just recompense of reward," that he begins to ask "How shall we escape?" Law is not law unless it has teeth in it. And sin does not frighten us until we know that judgement is certain and inevitable. One is the lawgiver—and judge.

The judgement here spoken of is not exclusively what we call the "final judgement," though it certainly included that. It is rather that expression of the nature of God which makes manifest his moral condemnation of sin. It is the revelation of the justice of God that makes certain his attitude toward wrong. It is the awakening of the justice of God, the expression of his holy displeasure against sin that makes conscience like a lake of fire. It is this that makes one realize that "our God is a consuming fire." It is this that made the one on the throne, Rev. 4:3, as John says, "like a jasper stone, and a sardius," having all the brilliancy of a diamond, and the blood red appearance of a ruby. It is when the holiness of God reveals itself as inexorable justice in dealing with his creatures, and especially with sinful men. It is this that puts the fear of God into the hearts of men. It is this that makes even those who are victorious

as they stand by the sea of glass mingled with fire say as they sing the song of Moses and of the Lamb, "Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest," Rev. 15:3-4. God's judgements are upon the nations, and upon individual men.

Again let us notice that the way the Holy Spirit brings this truth home to men is by and because of the fact, "that the prince of this world hath been judged." Put along by the side of this what Jesus said a short time before (the twelfth chapter of John), "Now is the judgement of this world; now shall the prince of this world be cast out." The coming of Jesus was the turning point in history; especially was the crucifixion the judgement passed on the world, and the deliverance of it from the dominion of the devil.

We look with horror today on the ruthless overrunning of nations by despots of Europe, and we say "Is it not as bad as ever?" No; for once this was done and there was no moral protest. It was the common, the expected, the almost universal practice, and there was no moral condemnation of it. But now the prince of this world hath been judged. The conscience of the Christian world condemns it, reprobates it; looks upon it with horror. So with other crimes, against which there was no protest. But now the consciences of men register protest.

God calls men into judgement; nations and individuals. Every transgression and disobedience will receive its just recompence of reward. The judgement of God is inevitable. The great and the small will stand before him, before whose presence the heavens and the earth shall flee away. There will be no hiding place or refuge. The naked souls of men will stand in His presence. Unless we have been redeemed and are protected by the blood of Jesus, there is the fearful certainty of judgment. Then shall it be said, The great day of his wrath is come, and who shall be able to stand?

—BR— FAITHFUL UNTO DEATH —O—

This is not a sermon, but an effort to make plain the meaning of a passage of scripture which is sometimes misquoted, or mistranslated or misinterpreted, or all three. It is often misquoted by saying "until death." But it is unto death, and there is a difference. It is not a question of how long one is faithful, but whether or not he is genuinely faithful. It is not an exhortation to be faithful as long as life shall last; but to be faithful even when to be faithful makes you face the possibility or even the certainty of death. The test of faithfulness or loyalty is whether or not you are willing to die for what you believe. Any other test is partial, incomplete and unsatisfying. But to be true to the right, to duty, to the Lord Jesus, when to do so requires the sacrifice of life itself. Let us repeat it, that this is the only faithfulness that is genuine and worth while.

This exhortation was given to the church at Smyrna, Rev. 2:10. They are warned that they are going to pass through a period of severe trial. They will be imprisoned for their faith and suffer great tribulation. They must be unfaltering; they are not to turn back; they are not to abandon their faith; they are to be true to him, who is the first and the last, the one who was dead and lived again. A faith that is not worth dying for is not fit to live by. They will not all have to pay the price of loyalty with their lives, but they must be willing to do it, and ready for it. A man is not fit to live who is not ready to die. And when he is ready and willing to die for his faith, then is he worth most to the world in which he lives.

It is equally important that we get the remainder of the sentence correct, "I will give thee the crown of life." The old version gives it "a crown of life," but the American Version says,

"the crown of life," which makes an entirely different meaning. The definite article here makes "the crown" and "life" identical. The crown that is given to the one who is faithful is itself the fulness of life. Many trees have dead limbs on them. There are in the human body some muscles which are seldom if ever brought into use. There are said to be organs of the body which have become partly atrophied or some former organs which possibly have become extinct because they were not brought into some service or use. Certainly there are undeveloped functions of the mind and soul which with proper attention could be developed far beyond their present capacity and use. It is the real province of education and of religion to set these faculties of mind to work and direct their work into the best channels. It is specially the work of religion to awaken, to quicken, to make alive every dormant faculty of the soul. Sin kills, deadens, destroys. "Even when we were dead through our trespasses, he made us alive together in Christ." It is the purpose of God to make us alive to our fingertips, from center to circumference, to complete the work in us, to give the crown of life.

There's lots of foolishness taught and sung about the crowns we are going to have in the next world. It is a subject well worth careful study. But nobody need get the idea that he is going to have a glittering gewgaw on his head, and that somebody else is going to bow down to him. That is the very opposite of the truth. It still remains true, and will forever be true that "If any man among you would be great let him be your servant, and he that would be greatest let him be the slave of all." The life which forms our crown, will be to be so much alive that we will be sensitive to the whole revealed will of God, and sensitive to the needs of others, and quick to respond to these needs. Sovereignty is through service. Service is sovereignty. Read Rev. 22:3-5, a beautiful and meaningful passage. Also Pihlip 2:5-11.

There remains one other truth to keep in mind. This is that this fulness of life, this crown of life is to be attained by faithfulness, faithfulness unto death. In many places in the New Testament life is the result of death. It would make this article too long to quote the passages. Death is not always physical death and bodily dissolution. When a man surrenders to Jesus he dies to the world, to sin, to self, to the flesh. Our baptism was our witness to that. "And we believe if we died with him, we shall also live with him"; not hereafter, but now, in this world; we reproduce his life now while we are in the flesh.

So when a man makes up his mind to be faithful to the Lord Jesus whatever comes; that he will be true whatever pain, or embarrassment or loss it may cost, even if it costs life itself: that is to be faithful unto death. He dies to the world. And like Paul he can say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world." It is faithfulness that brings the enlargement of life. It is the daily discipline of faithfulness to the Lord in whatever tasks he assigns us, in enduring whatever suffering he permits to come to us in loyal devotion to his will as revealed in his word; it is faithfulness that is the condition of the crown of life. It is not in the position we hold, the station we occupy; not in the gifts of mind or substance, but in the diligence with which we use these and the opportunities they bring us; it is faithfulness that brings expanding life, enlargement of vision, increasing sensitiveness and responsiveness, and increasing power, power to do good. "Let him that is holy be made holy still." Rev. 22:11.

—BR—
There were 23 received into Crystal Springs Church during the recent meeting in which Pastor A. B. Pierce was assisted by Dr. Leek of Montgomery, Ala. Eleven were baptized. This church letter to the association shows 56 baptized during the year, and 67 received by letter. Total gifts \$7,381.78 of which \$1,705.77 went to missions and benevolences. The pastor has just completed his second year.

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By A. L. GOIN
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GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profit may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

CARROLL COUNTY ASSOCIATION

Harmony church, of which Rev. L. D. Sellers is pastor should be graded 100% as association entertainers. The people were there in large numbers. Officers re-elected were: Moderator, L. F. Fowler; Assistant Moderator, L. D. Sellers; Clerk and Treasurer, W. P. Browne. Rev. Madison Flowers gave the meeting a good start with a soul-stirring devotional. One new church, Providence, was received as a member of the association. Among the visiting brethren were: E. G. Hightower, Woman's College; E. C. Farr, 5000 Club; Mr. Coulter, the Anti-Saloon League and A. L. Goodrich, The Baptist Record and the Convention Board.

Record readers in Carroll County are listed as follows: NEW SALEM 10; VAIDEN 17 and 2 R. F. D.; NORTH CARROLLTON 55; Carrollton 3 and 2 R. F. D.; McCarley 1; Harmony 1.

Several pastors seemed to like the EVERY FAMILY Plan as they promised to have it adopted soon. The messengers from one church held a conference with us at noon and agreed to recommend the E F Plan to their church.

SMITH COUNTY ASSOCIATION

One of the largest associations in number of churches and in attendance, is the Smith County Association. Former Moderator, Rev. E. B. Shivers having moved away, Rev. R. O. Bankston was elected moderator. M. Y. Miley, for many years clerk, was re-elected clerk and treasurer. Visiting brethren were: Bryan Simmons, R. F. Bass and A. L. Goodrich. All were given a cordial welcome and sufficient time to tell about their work. Liberty church was host to the association and many associations could get pointers from the Liberty women on how to orderly take care of a large crowd.

We were given time to tell about the merits of the EVERY FAMILY Plan and more than one pastor agreed to do something about it. Two women of one church were almost indignant at the small number of Record readers in their church and vowed to see that the number was increased. A recently organized church, Bethel, was received into the fellowship of the association. The sermon by Rev. S. E. Sumrall was a challenging one to Baptists as were the two devotional services by Rev. J. J. Roberts and Rev. Mack Hughes.

Record readers in Smith County are listed as follows: Wilkinson Memorial 6; Raleigh 1; Mize 3 and 1 R. F. D.; Trenton 1; ZION 10; Taylorsville 3; Pulaski 1; Lorena 12; BURNS 10; Goodwater 10; UNION 21; Leaf River 15.

DOCKERY

Rev. W. C. Sledge is pastor at Dockery. As at his other churches, he keeps things moving. The W.M.U. under the leadership of Mrs. J. W. Dalton, is doing good work. The pastor hopes soon to have all his churches on the E F list.

Sunflower County is one of the Baptist Record's star counties, having subscribers listed as follows: DREW 95; INVERNESS 71; SUNFLOWER 66; RULEVILLE 34; FAIRVIEW 25; BETHEL No. 5, 19; BLAINE 18; Moorhead 15; DOCKERY 15; Indianola 11; Doddsdale 10; Roundaway 9; Rome 5; Wade 4.

FRANKLIN-ADAMS ASSOCIATION

We want to go back to the Franklin-Adams Association next year. Reason—we were GLADLY given 25 minutes before noon to talk about The Baptist Record EVERY FAMILY Plan and 30 minutes after dinner to discuss the Cooperative Program.

Formerly known as the Franklin County Association, the name was changed to the Franklin-Adams Association because of the fact that the

Association includes both counties.

To our chagrin and delight, Rev. Sollie Smith spoke about his experience with the Baptist Record E F Plan and made a better speech than we did.

Officers elected were: S. L. Middleton, Moderator; H. O. French, Clerk; Mrs. O. V. Lee, Treasurer. Rev. P. H. Young was at his best in opening the association with a devotional talk. All the others on the program acquitted themselves well. New Salem was the host church and though the good women were hampered by rain, they proved themselves equal to the occasion in spite of difficulties.

Franklin and Adams County Baptist Record subscribers are listed as follows: Natchez First 15; NATCHEZ WEST SIDE 39; Bude 3; Meadville 6; McCall's Creek 8 and 2 R. F. D.; Lucien 3; ROXIE 69 and 2 R. F. D.; O'Zion 38; Hopewell 1.

HELP THIS WOMAN

"Dear Brother Goodrich:

I can't see any way at this time to renew my Record subscription. It grieves my heart to think about not getting it. I look forward to Thursday as I would to the coming of a friend. One of my daughters gave me 50 cents Mother's Day. So I said 'I know no better way to spend the 50 cents than for the Baptist Record,' so feel I spent it worth while. Nothing else for the money could give me the joy that the Baptist Record has. I read it before anything else. If I can possibly get up as much as 50 cents I will renew but unless the Lord leads and gives me the means, I just can't. Pray that He gives me the paper again.

Some generous Baptist should send money to renew this good woman's subscription.

THIS MAN IS CORRECT

The Record does not only keep us acquainted with the work of the church in the state, but in touch with the work elsewhere. Not only is it valuable for this, but the reading matter it contains is valuable; some articles themselves, when read and appropriated are worth the price paid for the paper. May the subscription be enlarged. "For lack of knowledge the people perish."

Sincerely, J. P. Johnson, N. Carrollton.

ALL BAPTISTS ARE—IF WITHOUT IT Gentlemen:

You will find enclosed check for \$1.50 for my subscription. I want to keep the Record coming. Would feel lost without it.

Yours in the Master's Cause,
Eugene L. Smith.

WE APPRECIATE FRIENDS LIKE THIS Baptist Record

Sirs: Please subscribe me for eight months, cannot take the year subscription just now at the same time I do not wish to miss the magazine, been reading it for years; sometimes I neglect renewing but always go back to the old Record.

BROTHER ESTES SHOULD COME OFTEN

Rev. E. D. Estes, State Evangelist, came by the office recently and left a list of ten subscribers from Liberty church (Itawamba County), 11 from Tishomingo and 16 from Calvary (Winston County). We appreciate this cooperation from this hard-working state worker.

WON'T YOU HELP HER?

Dear Mr. Lipsey:

I am sorry I can't take the paper. I am in bed and have been since last March. It is left to my good neighbors to see that I get something to eat, so you will have to stop my paper. I sure will miss it. I can lie here and read it.

Some generous Baptist could make glad the heart of this good woman. Just send a dollar for 8 months or one-fifty for a year.

CHASTAIN GIVES OREGON A GOOD START

Oregon church was recently organized in Holmes County. Dr. F. Judson Chastain was called as pastor. A new building has been erected and the church is already running on all cylinders. AND though young, and with the burden of a new building, this young church starts right by adopting the EVERY FAMILY Plan.

THE RETURN OF OUR LORD

L. D. Posey, Long Beach

In a recent issue of The Western Recorder, in "Paragraphic Comments," the editor quoted from another writer, and then made some personal remarks to the effect that Jesus may return to earth again some time soon.

Permit me to say that both the Old and New Testaments are unmistakably clear in their teaching as to that glorious event. They do not set the date, but the signs that immediately precede that event are so clearly set forth, that only those blinded by sin or wilful ignorance need be mistaken.

There are multitudes of signs given, but to date there are three that have been fulfilled, that forever settle the question as to the fact that we are practically to the end of this age of the Gospel of the Grace of God. They are:

First—The return of the Jews to Palestine. All through the Scriptures, the fact is set forth that the Jews would be scattered among all nations of the earth. But at the same time, it is just as clearly taught in connection with the teachings of the dispersion, that just before the close of this age, they would be regathered from among all nations to Palestine, with not even a hint that there will ever be another dispersion from that land with a return to it. That being true, this is the last regathering, and to be followed soon by the return of Jesus.

Second—It is clearly taught that just before the close of this dispensation, of the Gospel of the Grace of God, that there will come a great falling away from the faith once delivered to the saints. We may not have reached the depths of that apostasy; in fact, I do not believe we have; but that it is now on us, cannot be questioned by informed Christians. Books, chapters and verses teaching the same, can easily be cited.

Third—The prophecy of Ezekiel, chapters 38 and 39, clearly teaches that just before the final battle of the ages, Germany and Russia will be united against the peoples occupying the countries of the ancient Roman Empire, particularly Palestine. That has appeared so unlikely, that those of us who taught it, became the laughing stock of our friends. But God's word never fails and that prophecy has just been fulfilled before our eyes, so far as the union of the two nations is concerned; the other will follow in due course of time. Therefore, the next great Biblical events of world importance, will be the unveiling of the man of sin and the rapture of the church.

Not only so, but orthodox Jews have in their so-called sacred writings, certain signs that will immediately precede the coming of Messiah. These, too, have been fulfilled, and there is now an expectancy of the coming of Christ such as has never been before. True, non-Christian Jews, expect Him for the first time; while Christian Jews, in common with informed Gentile Christians, expect Him in His second coming.

The Jewish Talmud teaches that before Messiah comes, carriages will move without horses, men will fly in the air like birds, and an airship will fly over Palestine. Needless to say, all these have been fulfilled.

Another remarkable fact of Jewish history, performance and expectancy is, that from the dispersion of the Jews following the destruction of Jerusalem under Titus, in A. D. 70, until the World War, the Jewish ensign or flag had not flown, nor the Shofar, or ram's-horn trumpet had not been sounded. In connection with these facts is the Jewish teaching, that with the third display of the ensign and sounding of the trumpet would follow events of the greatest importance to the Jews. The first of these three occurred when the Balfour declaration went into effect after the capture of Jerusalem by Gen. Allenby during the World War. In that act, Isaiah 18:3 was fulfilled. The second of the foregoing Jewish prophetic teachings was fulfilled when the German Zeppelin flew over Jerusalem, loaded with Jews who had come to settle in Palestine. Again the ensign was unfurled to the breeze over the

(Continued on Page 8)

"MY INFIDELITY AND WHAT BECAME OF IT"

By Dr. B. H. Carroll

—o—

In my twenty-second year I had sworn never to put my foot in another church. My father had died believing me lost. My mother—when does a mother give up a child?—came to me one day and begged, for her sake, that I would attend one more meeting. It was a Methodist camp meeting, held in the fall of 1865. I had not an atom of interest in it. I liked the singing, but the preaching did not touch me.

But one day I shall never forget. It was Sunday at eleven o'clock. The great wooden shed was crowded and I was on the outskirts, leaning on my crutches, wearily and somewhat scornfully enduring. The preacher made a failure even for him. There was nothing in his sermon. But when he came down, as I supposed to exhort as usual, he startled me not only by not exhorting, but by asking some questions that seemed meant for me. He said "You that stand aloof from Christianity and scorn us simple folks, what have you got? Answer honestly before God, have you found anything worth having where you are?" My heart answered in a moment: "Nothing under the whole heaven; absolutely nothing." As if he had heard my unspoken answer, he continued: "Is there anything else out there worth trying, that has any promise in it?" Again my heart answered: "Nothing; absolutely nothing. I have been to the jumping off place on all these roads. They all lead to a bottomless abyss." "Well, then," he continued, "admitting there's nothing there, if there be a God, mustn't there be a something somewhere? If so, how do you know it is not here? Are you willing to test it? Have you the fairness and courage to try it? I don't ask you to read any book, nor study any evidences, nor make any difficult and tedious pilgrimages; that way is too long and time is too short. Are you willing to try it now; to make a practical, experimental test, you to be the judge of the result?" These cool, calm and pertinent questions hit me with tremendous force, but I didn't understand the test. He continued: "I base my test on these two Scriptures: 'If any man will do his will, he shall know of the doctrine whether it be of God'; 'Then shall we know if we follow on to know the Lord.'" For the first time I understood the import of these Scriptures. I had never before heard of such a translation for the first, and had never examined the original text. In our version it says: "If any man will do the will of God, he shall know of the doctrine whether it be of God." But the preacher quoted it: "Whosoever will do the will of God," showing that the knowledge as to whether the doctrine was of God depended not upon external action and not upon exact conformity with God's will, but upon the internal disposition—"whosoever will do the will of God." The old translation seemed to make knowledge impossible; the new impracticable. In the second scripture was also new light: "Then shall we know if we follow on to know the Lord," which means that true knowledge follows persistence in the prosecution of it; that is, it comes not to temporary and spasmodic investigation.

So when he invited all who were willing to make an immediate experimental test to come forward and give him their hands, I immediately went forward. I was not prepared for the stir which this action created. My infidelity and my hostile attitude toward Christianity were so well known in the community that such action on my part developed quite a sensation. Some even began to shout. Whereupon, to prevent any misconception, I arose and stated that I was not converted, that perhaps they misunderstood what was meant by my coming forward; that my heart was as cold as ice; my action meant no more than that I was willing to make an experimental test of the truth and power of the Christian religion, and that I was willing to persist in subjection to the test until a true solution could be found. This quieted matters.

The meeting closed without any change upon

my part. The last sermon had been preached, the benediction pronounced and the congregation was dispersing. A few ladies only remained seated near the pulpit and engaged in singing. Feeling that the experiment was ended and the solution not found, I remained to hear them sing. As their last song they sang:

"O land of rest for thee I sigh,
When will the moment come
When I shall lay my armor by
And dwell in peace at home."

The singing made a wonderful impression upon me. Its tones were as soft as the rustling of Angel's wings. Suddenly there flashed upon my mind, like a light from heaven, this scripture: "Come unto me all ye that labour and are heavy laden, and I will give you rest." I did not see Jesus with my eye, but I seemed to see Him standing before me, looking reproachfully and tenderly and pleadingly, seeming to rebuke me for having gone to all other sources for rest but the right one, now inviting me to come to Him. In a moment I went, once and forever, casting myself unreservedly and for all time at Christ's feet, and in a moment the rest came, indescribable and unspeakable, and it has remained from that day until now.

I gave no public expression of the change which had passed over me, but spent the night in the enjoyment of it and wondering if it would be with me when morning came. When the morning came, it was still with me, brighter than the sunlight and sweeter than the songs of birds, and now, for the first time, I understood the scriptures which I had often heard my mother repeat: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clasp their hands."—Isa. 55:12.

When I reached home, I said nothing about the experience through which I had passed, hiding the righteousness of God in my own heart; but it could not be hidden. As I was walking across the floor with my crutches, an orphan boy which my mother had raised noticed and called attention to the fact that I was both whistling and crying. I knew that my mother heard him, and to avoid observation, I went at once to my room, lay down on the bed and covered my face with my hands. I heard her coming. She pulled my hands away from my face and gazed long and steadfastly upon me without a word. A light came over her face that made it seem to me as the shining on the face of Stephen, and then, with trembling lips, she said, "My son, you have found the Lord." Her happiness was indescribable. I don't think she slept that night. She seemed to fear that with sleep she might dream and wake to find that the glorious fact was but a vision of the night. I spent the night at her bedside reading Bunyan's Pilgrim Progress. I read it all that night, and when I came with the pilgrims to the Beulah Land from which Doubting Castle could be seen no more forever, and which was within sight of the Heavenly City and within the sound of the heavenly music, my soul was filled with such a rapture and such an ecstasy of joy as I had never before experienced. I knew then as well as I know now, that I would preach; that it would be my life work; that I would have no other work.—Ashland Avenue Baptist.

BR

Missionary T. C. Bagby, whose father and sister recently passed away, is finding great evangelistic opportunity and blessing in preaching to students in Porto Allgre, Brazil, in which are several interested Jewish students.

Pastor Merrill D. Moore of New Port, Tenn., was recently at Tupelo visiting his father and mother, and his aunt, Miss Selma Maxville who is on furlough from her missionary work in Moulmein, Burmah. This week he is one of the speakers at the Virginia Baptist Student Convention meeting in First Church, Richmond. He will be in a meeting with Dr. W. H. Barton in Edgefield Church, Nashville Oct. 16-27. All the Baptist churches of Nashville are conducting an evangelistic campaign.

PARENTAL RESPONSIBILITY

"Visiting the iniquity of the fathers, upon the children, upon the third and upon the fourth generation."—Exodus 20:5.

—o—

Once we had a vision which stirred the very depths of our soul. At a table in a drinking place sat a young husband and wife. On the table before them were two partially empty cocktail glasses, with one of which each of them was toying with one hand, while with the other they held cigarettes, from which they were puffing smoke that gathered in a cloud over their heads.

Dimly outlined in the smoke-cloud was a deformed, feeble-minded child, while around the room were demons pointing in high glee at them and at the child, showing by their facial expressions great satisfaction with the drinking and smoking parents. The following thoughts came with the vision.

The demons of hell all laugh in high glee

When smoking and drinking parents they see.
They look just ahead, but a few brief years,

And see the results in anguish and tears:

See babies born imbecile, crippled, deformed

As result of the habits their parents had formed;

Condemned to a life of suffering and woe

By a law which every parent should know;

A law as relentless and certain as fate,

Whose pitiless working some discover too late.

When fathers and mothers at the cocktail hour

Surrender their young to heredity's power,

No red-handed murderer more guilty could be

Than parents thus dooming such children to see;

Who, in folly, indulge for the love of the thrill

And the lives of their offspring with misery fill:

Thus make their existence a continuous hell

For the selfish indulgence of taste and smell.

God pity such parents and pity such child,

And remove it speedily, in mercy mild!

Grant that in future they sterile may be

And no further fruit of their folly shall see!

But what of the men who for money will sell

The poisons which make their veritable hell?

And what of the countries, their partners in sin,

Which license the curse for the tax it will win?

Who mortgage the souls of the children to come

To makers of cigarettes, whisky and rum?

God pity the land that has fallen so low,

That for money allows this destruction to flow!

A river that bears on its turbulent tide

The thousands who else might in safety abide,

Which in mockery both laughs the living to scorn,

And blights with its besom generations unborn!

Yes, surely the demons rejoice in their glee

When such money-madness they everywhere see:

And Satan, their chief, with his minions is pleased,

When he sees God's creatures besotted, diseased,

Enslaved to their lusts and helplessly lost,

In spite of redemption at Calvary's cost.

Great God of all mercy, arise in Thy might

And save our fair land from this terrible blight!

Not only these millions, undone and forlorn,

But especially, Lord, the blighted unborn.

Forbid that, predestined, foredoomed from their birth

By the sins of their parents they come to the earth!

Yes, better, far better they never had breath

Than live, as they must, a perpetual death;

Stop father, stop mother, your revelings wild!

Remember, remember the fate of your child!

—J. E. Gwatkin.

BR

We are completely out of free literature. New pamphlets are being prepared and as soon as they are ready will be sent to all who register with the Department of Intermediate Sunday School Work for the new Sunday school year, beginning October 1, 1939.—Mary Virginia Lee.

The papers of President Woodrow Wilson will go to the Library of Congress. They cover one of the most important periods of American history. They have until recently been in the possession of his biographer Ray Stannard Baker.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

So much talking with little knowledge has gone the rounds about the per centage of money getting to the Foreign fields, we print a signed statement settling it for those who desire the truth.

II

OVERHEAD EXPENSES

E. P. Buxton, Treasurer

Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia

So many inquiries have been received, relative to the overhead expenses of the Foreign Mission Board, that it has seemed advisable to issue a statement dealing with this important matter. In many cases these inquiries have come as a direct result of the circulation by certain ones of reports which are altogether misleading, and which, therefore, need to be corrected.

The expenditures of the Foreign Mission Board are carefully analyzed at the close of each fiscal year, and due account is taken of the different classes of expenses, to see that none is disproportionate to the total amount involved. Since the real purpose of the Board, in fact, the reason for its existence, is the prosecution of mission work in foreign lands, special effort is made to keep expenditures in the home land down to the minimum.

For the year 1937 the expenses of the home office of the Board, including salaries, rent, stationery, postage, etc., were less than five per cent of the total expenditures. As a matter of fact, at no time within the last ten years has this item quite reached five per cent, though varying somewhat from year to year along with the changing amount of the annual budget.

Interest paid banks in 1937 on outstanding loans made up less than two per cent of total expenditures. With the steady decrease from year to year of the debt of the Board, the item of interest has been automatically reduced. For the year 1933, when the debt was more than a million dollars, interest payments comprised nearly ten per cent of the budget. For 1938 interest will hardly exceed one and one-half per cent of the total expenses.

The contribution of the Board in 1937 to the Woman's Missionary Union represents just a little over two and one-half per cent of total expenditures. In the light of the magnificent Lottie Moon Christmas Offering of \$290,000 for that year, this contribution was but a modest token of appreciation on the part of the Board of the generous support of its work by the women of the South.

For the stimulation of interest in missions through personal contact of its field secretaries and missionaries with churches and associations; for publicity through the columns of the Baptist state papers; for expenses incident to Missionary Day in the Sunday schools; for its proportionate part of Convention expenses, imposed upon it by the Southern Baptist Convention itself; and for other miscellaneous expenses, the Board used, altogether, in 1937, a bit more than two per cent of its total outlay.

After taking care of all the expenses, named above, the Board had left for its real work on foreign fields eighty-nine per cent (actually 89.16%) of its budget funds in 1937. So, out of each dollar received, instead of spending ninety cents in the home land and only ten cents abroad, as some would have Southern Baptists believe, the Board uses about ten cents for overhead expenses, and sends the (approximately) ninety cents overseas for carrying on its mis-

sion work among the unevangelized.

It is earnestly hoped that the recital of these facts relating to the administrative and other expenses of the Foreign Mission Board will serve to reassure any who may have been misled by false propaganda on the part of the interests unfriendly to it, and to refute the figures that have been used in support of such misrepresentations.

These facts, kept clearly in mind, will prevent unwarranted criticisms.

—From THE COMMISSION, January, 1939, Page 14."

III

In response to several inquiries we give the result of the Mississippi Woman's College Endowment Campaign to the first of this month. Cash received, \$2,707.70; Notes balance, \$15,173.00; Total, \$17,880.70.

Those in the field state they know of approximately \$12,000.00 additional notes "in sight." However, we deal only in that received at this office. More will undoubtedly come in. Expenditures on Campaign, \$2,262.50.

IV

Example of Jesus in visitation, Matthew 4: 12, 13.

Example of the apostles in visitation, Acts 14:22-28.

Other visitations: With Drew Baptist Church two services. They were calling Brother Howard Spell. He will do good work with a good church.

With Pearl City folks—church reorganized. Seven additions.

Good day with Yalobusha Association. Had third pastorate in this county—Coffeeville.

Good to be back at Holly Springs in Marshall County Association. Supplied here short while in student days. Thus 1st, 2nd, 3rd, 4th, regular association meetings made were first four pastorates—a coincidence.

Plenty of time in Lee Association to preach the Word and present the work.

Met with State B. S. U. Committee about future plans, Wyatte Hunter, Chairman.

Brother Boyce Moody and saints of First Church, Hattiesburg, most cordial. A \$500 gift recently came this way for evangelism.

Brother Parker at Petal Harvey has a singing congregation.

Seventeen additions the next week reported.

BR

Dr. H. H. Muirhead, one of the field secretaries of the Foreign Mission Board is recovering after an operation in a hospital in Temple, Texas. He returns soon to his home at 1707 S. Ninth St., Waco.

Covington County Association met with the church at Seminary and was well taken care of. The church here has recently redecorated the interior of their house. It is a great improvement. Pastor T. W. Talkington is a happy pastor and was a genial host. The former moderator not being present, Rev. Jack Cranford called the association to order and was elected moderator. Mrs. Jack Cranford, Jr., was elected clerk. The sermon by brother J. R. Rogers was one of the best we have heard. His subject, Evangelism. The text, "How shall I go up to my father and the lad be not with me?" The morning devotional was led by Rev. Roy Brigance who also brought the report on our three hospitals. The report on Sunday Schools by T. W. Talkington and the one on B.T.U. by J. R. Rogers showed personal attention to the subjects and thorough acquaintance and sympathy with them. They did not follow the beaten track, but were intended for Covington County Association. They told of the need that lies before us and how to meet it. The Editor was privileged to speak on the Record and on the 5000 Club in the morning and on the Cooperative Program in the afternoon. Dr. W. E. Holcomb discussed Christian Education, telling of the present status of and plans to complete the endowment campaign. The ladies had a separate meeting in the afternoon which divided the congregation. We were unable to remain to the close of the session and so missed some of the reports.

ADVANTAGES OF UNIFIED SCHEDULES

AT B. B. I.

—o—

Beginning with the 1939-40 session, the Baptist Bible Institute put into operation unified schedules of study which offer advantages both to its regular students and to pastors who may come for brief periods of time. The essence of the change appears in the fact that a student takes three or four classes at a time, instead of six to eight as heretofore, and through intensive work completes the number of hours for each study in a period covering half the weeks heretofore required.

I. Opportunities for Regular Students

1. Four times in the session to begin work: (1) September 13, 1939; (2) November 13, 1939; (3) January 15, 1940; (4) March 18, 1940.

2. Four times in the session to complete work: (1) November 11, 1939; (2) January 13, 1940; (3) March 16, 1940; (4) May 16, 1940.

3. Concentration in study. Each class meets each day, Tuesday through Friday.

II. Opportunities for Pastors

1. For those who have never had a seminary course:

Two months of study can be planned for any of four seasons, with credit completed. Examples: (1) Between Nov. 13 and Jan. 13, work may be done in Biblical Introduction, Old Testament History, Evangelism, and Musical Theory; (2) Between Jan. 15 and Mar. 16, work may be done in Religious Education, Life of Christ, Homiletics, and Musical Theory. Other examples will be furnished upon request.

2. For those who wish to continue their studies:

(1) Intensive review of any portion of the curriculum in two months.

(2) Seminars running four months or eight months and leading to credit on a graduate degree.

BR

INDIGENT CATS

Sometime ago I read a press dispatch which told of a woman in Michigan leaving a considerable sum of money in her will to establish an endowment fund, the income from which was to be used solely for the sustenance, comfort, and health of her pet cat. This lady loved her cat. Too, she was humane. It was perfectly all right with the State of Michigan for her to do this. Even the State of Mississippi has no objection to her citizens doing the same thing. But the State of Mississippi most positively objects to its citizens leaving anything in their wills to a church orphanage for the care of parentless children, or to a church hospital for treatment of the ills of unfortunate human beings, or to church colleges for the education of youth.

Every state in the Union, except Mississippi, will permit its citizens to will funds to church-related hospitals, orphanages, and colleges. Mississippi is the only state in the Union that permits its citizens to leave money in their wills to care for ill and indigent cats, but absolutely prohibits them to will anything to church hospitals, orphanages, and colleges. The Constitution of the State of Mississippi also makes it a crime for its citizens to leave money to their home churches in their wills to help keep up the church cemetery in which the bodies of their fathers and mothers have been "laid with many tears." If a citizen commits this crime, he will be fined the amount willed to his church; that is, the sum will be confiscated by the state.

The above is the substance of remarks made to the faculty and students of Blue Mountain College at general assembly by President Lawrence T. Lowrey. And they constitute some of the reasons why I shall vote for the proposed constitutional amendments to the mortmain law in the general election, November 7.

By passing these amendments it will enable citizens of Mississippi to use discretion as to what they want to do with their possessions. It will enable them in their wills to help orphaned children through church orphanages—as well as to will money to cats.—Frank E. Skilton.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwin Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The dates and places for clinics for Associational officers are as follows:

Dist. 1—Parkway, Jackson, Oct. 17—from 10:00 till 2:00.

Dist. 2—Drew, Oct. 27—from 10:00 till 2:00.

Dist. 3—Batesville, Oct. 26—from 10:00 till 2:00.

Dist. 4—Ecrus, Oct. 25—from 10:00 till 2:00.

Dist. 5—Starkville, Oct. 24—from 10:00 till 2:00.

Dist. 6—Highland Ave., Meridian, Oct. 19—from 10:00 till 2:00.

Dist. 7—Hattiesburg First, Oct. 20—from 10:00 till 2:00.

Dist. 8—Brookhaven, Oct. 18—from 10:00 till 2:00.

Will you please notify the following associational officers: Young People's Leader, Mission Study, Personal Service, and Stewardship Chairmen. We will have separate conferences for each group led by the State Chairman for that group. Note this is for associational leaders only.

—o—

334 E. Broadway
Louisville, Ky.

Dear Mrs. Johnson:

Because I am so grateful to you and the women of Mississippi for granting me the privilege of coming here I want to thank you again.

I can truthfully say that I've never been happier than I am here. The atmosphere is wonderful and I already love the girls very much.

My one prayer is that as I go about here in "House Beautiful" I may inculcate into my life the beautiful principles of the school that I can prove to you who've made my coming possible my gratitude.

If you find it possible to come up here anytime of the year we shall be very happy to see you.

Sincerely yours,
Edna Ruth Rea.

—o—

Holmes County W.M.U. Associational Meeting

The Holmes County W.M.U. met with Pickens Baptist Church on Thursday, Sept. 28th, with a good attendance.

The Superintendent, Mrs. S. C. Ray, presided over the meeting and announced the theme for the day—"Ties of Love." She asked that reports of work done in each society be given by its president. Summarized reports on county activities were given by: Miss Bell Stigler on Stewardship, Mrs. Bettis on Mission Study, and Mrs. Marshall on Personal Service.

Mrs. Madison Flowers led the morning devotional and Mrs. W. R. Haynie the afternoon. Inspirational talks were given by Mrs. H. C. Mitchell on Prayer, Mrs. J. F. Williams on Personal Service and Mrs. M. W. Estes on Stewardship.

The Business Women's circle of Pickens W.M.U. presented a beautiful and impressive playlet.

Mrs. Hood May and Mrs. W. R. Haynie furnished special music.

Holmes County Association went on record as endorsing a repeal of the Mortmain statute and urged the women not to fail to vote in November.

It was indeed a privilege to have four visitors from Jackson who so well presented the courses dear to the hearts of Baptist women. Our beloved Miss Traylor told of plans for the new W.M.U. Training School building. Mrs. G. A. Caruthers gave a most interesting talk on "Our Young People." The State Mission chairman, Mrs. W. A. Bell, brought an inspiring message on the importance and results of mission study. Mrs. W. G. Mize reminded all that the ties of

love are often severed and it is the privilege and responsibility of Baptist women to continue the care for those unfortunate ones in our orphanage.

Officers for the new year were elected and installed. This brought to a close a very pleasant and profitable day in which women of Pickens extended most gracious hospitality.

—Mrs. D. H. Fleming, Sec'y. and Treas.

—o—

THE COLORED SISTERS HELPED BY WHITE SISTERS

By Noble Y. Beall, Missionary

From many sources comes the question "What can we do to help our colored sisters?" I wish it were possible for me to put into one brief article suggestions to cover all cases, but it is hardly possible. Each situation presents a different problem; each church a new task; and each individual a new challenge. Happily, however, there are a few suggestions which seem to meet with general acceptance.

Understanding Each Other

There is nothing like understanding each other, if any help is to be given, and received. The average white woman lives in an entirely different world from that of the average colored woman. Her background, surroundings, training, outlook, everything are of a different order from that of our colored women. If she, the white woman, is going to help the colored woman, she must place herself in the position of the colored woman, and look at life from that point of vantage, or else she will miss the point, and will be generally misunderstood. It is difficult, I know, but it must be done if there is to be that understanding which will enable one to help for Jesus' sake. Then the colored women must be cultivated and brought to the place where they can appreciate the white women. There must be mutual confidence and acceptance on the part of the colored women.

Encouragement For All

I would suggest in the next place that there needs to be a word of encouragement said on both sides of this interracial effort. The Negro women need to be encouraged in their work. It is hardly expected of them that they will have all the organizations, standards, and equipment that our white women have, but they do have some means by which they can express themselves, and they should be encouraged to make the best use possible out of what they have. I would suggest that very little be said by our white women about "Type of Organization." The Negro mind is essentially different from that of the white mind. It is altogether possible that the white woman's organization will never be wholly acceptable to the colored women. They will probably have to work out an organization to suit themselves. But that does not keep the white women from encouraging them in their development. In fact, it is the reason why there should be mutual encouragement.

Material Help

There is very little material help that white women can give the Negroes. The program material which the white women use is written from a very definite point of view. It is seldom, if ever, suited to the Negro life. I would suggest, therefore, that very little attention be given to supplying literature. The Negro women are now publishing a magazine "The Worker," Miss Nannie Burroughs, Editor, Washington, D. C. It is possible that in some cases the white women could help supply the Negro women with this magazine. But I would caution against distributing old out of date magazines. If anything is going to be given, let it be the very best.

Take the Long View of Things

The thing which is needed more than anything else is for the white women to take the long view of the question of helping the colored women. Too many times have the white women gotten up a little enthusiasm, run out to some Negro church and put on a program, and left without hearing from the colored women, and remained away the rest of the time. In such cases far more harm was done than good. The white women need to get acquainted with the colored leaders; cultivate their friendship; win their confidence—sometimes it takes one, two, or three years to do it—and then undertake to help with their programs. If the white women could keep in mind that churches are not built in one afternoon, it would make a world of difference in their efforts to help the colored sisters in their efforts to grow a church.

Bible Classes

One of the most practical, if not the most practical, ways of helping the colored sisters is by conducting a Bible class. It may take the form of reviewing the Sunday school lesson for the following Sunday, or a study of a book in the Bible, or one of many ways. But nothing is calculated to do more real good than to help them understand the Bible. It is rather difficult for white women to teach the Bible to colored women for the simple reason that there are passages all along which somewhat condemn our whites in their neglect of the Negroes. But if and when it is undertaken for mutual benefit, and followed out, and all souls clean before God, it is one of the most constructive pieces of work that can be done.

BR

Pastor L. S. Cole of Refugio, Texas, had Dr. S. G. Posey of Austin with him in a gracious meeting, a spiritual revival. There were 23 additions to the church, 12 of them by baptism. There have been 100 additions to the Refugio church this year, and there is a fine spirit of fellowship. Dr. Posey preached every morning from the Epistle to the Philippians. He and the pastor were fellow students at Mississippi College and at the Ft. Worth Seminary.

Sunday, October 29 is World Temperance Sunday in the Sunday schools. Why not devote one preaching service to a temperance message on that day, and give your people an opportunity to make an offering to our Anti-Saloon League, either in the Sunday school or the preaching service? Additional material and information relating to our own state will be given in next week's Record.—N. S. Jackson, Supt., Anti-Saloon League.

BR

THE RETURN OF OUR LORD

(Continued from Page 5)

remaining part of the "wailing wall," and the Shofar was sounded.

The third time the ensign was unfurled, was in fulfillment of Isaiah 11:11-12, and occurred on Sunday evening, August 14, 1932, in the Hollywood Bowl in California. At that time, representatives from all the nations of the world were assembled in celebration of the world's Tenth Olympics. At that time the announcer said that the ensign of a new nation would be displayed. Then the Ensign of Zion, with proper ceremonies was displayed. It was the third time for it to be displayed since the dispersion of the Jews, and the first time to be displayed before all the nations of the world at one time, and in representative capacity. Yes, the next Biblical event of the world importance will come soon.

Thursday, October 12, 1939

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D. A. McC

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A. L. GOO

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The Baptist Record

Published every Thursday by the
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B. O. B. F.

Field Representative
BRYAN SIMMONS

The field representative enjoyed
the privilege of being in some pro-
tracted meetings during the sum-
mer. He was with Pastor R. L.
Ray, Jr., at Abbeville; with Pastor
A. A. Ward at Edinburg; with Pas-
tor R. B. Hicks at New Friendship,
near Sumner; with Pastor M. Glenn
Smith at Oak Grove in Neshoba
County; and wound up with Pastor
Sellers in Carroll County. Pastors
and people were co-operative and
the Lord was gracious. We give Him
praise for all accomplishments and
thank Him for His many blessings.

Since then the time has been spent
visiting churches and associations.
One Sunday, between associational
meetings, was spent with Phila-
delphia and surrounding churches.
Offerings had been made at all
these churches; but the pastors and
people expressed their interest in
the work and their approval of the
accomplishments by contributing
again and by planning for regular
contributions during the progress
of the re-building program.

Another Sunday was spent at
Shelby and other points in that
section with similar results. Rose-
dale and environs took care of still
another Sunday and gave both cash
and promises in definite plans for
future assistance. All this has been
encouraging.

Our B.O.B.F. 500 Club is still
meeting with favorable response.
Below is a letter from one of our
college professors. I wanted to use
his name, but he preferred that I
not. He had already given and his
example is being followed by others
who have already given.

"Dear Brother Simmons:

I noticed in the Baptist Record
your suggestion for a 500 Club for
the Orphanage. Two and a half
a month for twelve months will be
30 dollars. I think the 500 Club is
a good thing. Enclosed find a check
for the amount. Push the club."

He sent a check for \$30.00. Others
have done the same and many

**DOING THINGS THE FIVE
THOUSAND WAY**

Keeping Faith With Those Who
Invested Wisely

J. W. F.

—o—

Mississippi Baptists are ready to
pay their debts. The Five Thousand
Club is the answer to this desire on
the part of the people.

—o—

The effective method is a live and
active Five Thousand Club in ev-
ery Baptist church in Mississippi.
In every church in Mississippi,
there are those who are anxious
to see our debts paid, and who will
join the Five Thousand Club. Who
will find and enlist these members
in each church?

—o—

Our investments are worth some-
thing near six million dollars. The
balance we owe on our investments
is near a half million dollars. Those
who made these investments, in-
vested wisely, and we can keep faith
with them by finishing the task.
Let's do it now.

—o—

Everywhere the plan is present-
ed, the people respond whole heart-
edly. Our people are anxious to
hear all the truth about our debts.
They are pleased with our institu-
tions and now ready to finish the
task.

—o—

New clubs have been organized,
and old clubs revived in the fol-
lowing churches lately: Laurel First
Church placed three per cent of the
budget in Five Thousand Club and
has an individual club also. Laurel,
West Church, guaranteed fifteen
Five Thousand Club memberships.
Ellisville revived its club with many
new members. Moselle organized a
new club. Purvis revived old club
and doubled its membership. Perkin-
ston revived club with many new
members. Main Street, Hattiesburg,
percentage in budget and a large
club extra. Fifth Avenue, Hatties-
burg, probably the fastest growing
club in the state. Lucedale, a fine
club and other churches are orga-
nizing. Richton, revived and grow-
ing. Glendale club revived with a
prosperous outlook. Sumrall club re-
organized and many new members added.
Brooklyn, club being organiz-
ed. What has been done in these
churches can be done in all the
churches of the state. Write brother
McCall, P. O. Box 530, Jackson,
Miss., for blanks and organize a
club in your church.

—o—

Many have suggested to me that
we pay our debts within the next
two years. Two dollars each would
pay our debts and more. I am for
this program; however, I am sure
that we can do it in five years. Our
dream, our hopes, our goal, Mis-
sissippi Baptists out of debt by con-
vention of forty-five.

—o—

Explain the Five Thousand Club
to your church, your class, your
circle. Some will join. When the
people understand they will re-
spond.

others have taken membership to
be paid monthly. To these I say,
"I thank you!" and to others I say,
"Go and do thou likewise."

THE LAYMAN

—o—

Leave it to the ministers, and soon the church will die
Leave it to the women folk, the young will pass it by
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs a layman on the job.
Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?
It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's cornerstone.
When you see a church that's empty, though its doors are opened wide,

It is not the church that's dying; it's the laymen who have died.
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on.

—Edgar A. Guest.

**YEARLY REPORT OF
EVANGELIST**
M. E. PERRY

As we come to the close of this
Convention year, it seems it would
be in order to give a report of
year's work so as to acquaint the
people with the work already done
and ask for an interest in their
prayers for continued success.

Although there has been much to
try one's faith, these things have
called for more work and prayer,
thus strengthening the faith of those
engaged in the work. It has been
one of the wettest years we recall
in Mississippi. Working with rural
churches in communities where
transportation is scarce and good
roads even scarcer, the efforts put
forth have not yielded as bountiful
harvest as they might under more
favorable circumstances. Politics
was the greatest drawback of the
year. Politicians using revival
crowds for campaign headquarters
hurt. Church divisions over two or
three men running for the same
office caused anything but a prayer-
ful attitude on the part of the
people. However, we are not com-
plaining nor making excuses. We
rejoice that we have had a small
part in the great work of evan-
gelizeing the people.

Beginning with the first meet-
ing conducted last fall, after the
Convention, and going through the
records up to October 8th, with two
more meetings before our Conven-
tion, we report: 448 sermons; 60
addresses; 47 workers' conferences;
7 local budgets put on; 7 denomina-
tional budgets put on; 250 tracts
distributed. We have rejoiced as we
witnessed 551 trust Christ; 132 come
by letter, 15 by statement and 1 by
restoration; making a total of 699
to date. Offerings have run a little
over \$650.00 for the year. We have
organized 2 S. S.; re-organized 2
S. S., and held 6 S. S. clinics. Orga-
nized 2 B. T. U.'s, re-organized 2
B. T. U.'s and held 1 B. T. U.
clinic; organized 4 W. M. U.'s, re-
organized 1 and held one clinic.
Have had 7 deacons ordained, 1 min-
ister ordained and called to full time
work. Have led in calling four pas-
tors to fields; bought property and
moved two church buildings; razed
a dilapidated church building and
rebuilt modern house of worship;
showered four pastors; saved three
church groups from influence of
anti-board cliques and restored

them as Missionary Baptists; \$100
for endowment fund of Mississippi
Woman's College; raised back sal-
ary of three preachers; made appli-
cation for loan of \$200 to finish
church building.

This work has been done in rural
sections, working with quarter-time
and no-time churches. Only three
half-time churches in the group and
not one full-time. This means we
did not have the assistance of fully
organized Sunday schools with its
officers and teachers, neither the
organized effort of full-time B.T.U.
leaders and workers. Several times
the only means of transportation
was to walk or ride a horse or mule.
But we again rejoice in the happy
privilege that has been ours.

At this writing we are dated until
late in February and other invita-
tions are coming in each week.
Some of the summer engagements
are made but there are a number
of good open dates yet to be filled.

Praying God's blessings on the
Convention and the work of the
coming year, we respectfully submit
this report.—M. E. Perry, Con-
vention Board Evangelist.

BR

Dr. Glen Eric Wiley after a
strenuous and successful evan-
gelistic campaign in his church
found it necessary to take a com-
plete rest for some weeks.

BR

At the Central Mississippi Pas-
tors' Conference in Jackson Mon-
day all of the pastors reported on
the "Come Ye Apart Week." It was
the general opinion that we can do
better next time.

BR

No missionaries of the Foreign
Board in Richmond are being sent
across the Atlantic until traveling
conditions are safe. Seven under ap-
pointment are awaiting more favor-
able conditions of travel.

BR

In the revival at Kreole, Miss.,
beginning October 15, Rev. B. S.
Hilburn will do the preaching. We
are asking the people of the church
to memorize II Chronicle 7:14, to
pray much, and to seek the lost.—
J. C. Taylor, Pastor.



Sunday School Lesson

Prepared by
By BRACEY CAMPBELL

Lesson for October 15 THE TEMPTATION OF JESUS

Lesson Text: Matthew 4:1-11

—o—

I. Circumstances. We refer to this as the temptation of Jesus, as though it were the only one which, of course, was not, but it was the greatest of all the temptations, because of the varied forms it took, and the length of time it occupied. Note the time at which it occurred in the succession of events in the life of our Lord. He had just passed through the glorious experience of baptism, as the closing act of which the Holy Spirit had assumed the form of a dove and, stooping on snowy wing, had alighted upon Him (I wonder whether upon His shoulder or upon His head), and the voice of the Father had spoken, "This is my beloved Son, in Whom I am well pleased." (Matt. 3:17). If this statement reached the ears of our Lord, it must have kindled a glow of joy in His heart that the Father should say this of Him. So the whole occasion must have been one of great exhilaration to Him, of spiritual uplift and exaltation. From this state of lofty living, our Lord had to descend to the natural, and it was on the way down that Satan came to Him.

Here is one among Satan's favorite places of lying-in-wait. You have done something fine for the Lord and you feel that it has been a worthy work well done. Satan comes with the subtle suggestion that you have done quite well indeed, and that without a great deal of help from God. You can afford to be very self-reliant now. Watch here! Or you have become weary with the work which has buoyed you up until its completion, and, the buoyancy of it is gone now, you rather fold up and feel wilted. You have felt that way after a great effort. In this your state of weariness, Satan sees opportunity to hurt you from within.

It was in such states as these that He took our Lord after the baptism in the Jordan. He was led up by the Spirit. I want you to note this. Here the Spirit put Satan on the defensive. The Spirit took the initiative. He forced the fighting. He flung the gallant gauntlet of the Lord full in the glowering face of your enemy and mine. The Spirit did not wait for the tempter to come, the Spirit forced the tempter into the fight, invaded his territory, so to speak, and compelled him to combat.

Perhaps this would be, in cases far more numerous than it is, a good example for us. "Resist the devil and he will flee from you." (Jas. 4:7). Attack him in his lair and, by the help of the Lord, you may bruise him under your feet. So the Spirit led the Lord to the scene of combat where the devil could not choose but fight. But He gave the devil every advantage, said to him, as a larger used to say to a smaller

boy when preparing to wrestle, "Take all under hold." So the devil at his strongest took our Lord at His weakest, and the combat was joined.

II. The Devil's Attack.

It was an attack on right flank, centre, left blank. It was an attack on the mind: thought, affections, will. It was an attack against purpose, preference, performance; against conscience, courage, conviction. Of course the attack was an effort to induce capitulation upon the part of our Lord. For Him to have yielded on any front would have been for Him to surrender on all fronts. And the will to surrender must be induced within. No man is ever conquered until his will is conquered. No man ever sins until he gets willing to do it.

1. The Temptation to Under Confidence.

"If thou art the Son of God, command that these stones become bread." V. 3.

In other words, "It is not fitting that the Son of God should go hungry; and you have been without food a long while now. Maybe the Father will supply your wants, but He has not done so. You would be wise to look to your own needs." This is a lack of confidence, a lack of faith.

Our Lord's answer was worthy of Him. "It is not by the law of his appetite alone that man is to live, but by every law which proceedeth out of the mouth of God." When a man regards the gratification of the appetites or the passions or the appetencies as the chief end and aim of life, he stultifies and degrades and debases himself, and plays havoc with the plan of God to give him the very best. The path which God's hand marks, shall you not walk it? The cup He has mingled, shall you not drink it?

2. The Temptation to Over Confidence.

"If thou art the Son of God, cast thyself down." V. 6. Sure, if you are one of God's, you can do anything you please, and He will take care of you. Be very careful here, brother. You may be one of God's own, and so may I, but we both need to know that the children of God have sometimes run errands, for the devil, and may do so again. Beware the presumption which leads one to recklessness in conduct in the belief that the Father will pull one of His out of whatever mess he gets himself into. Again our Lord makes meek answer to the tempter, "Thou shalt not make trial of the Lord thy God." Thou shalt not presume on the goodness of the Lord thy God to get thee out of a quagmire into which thou has deliberately cast thyself.

3. The Temptation to Another Confidence.

"All these will I give thee, if thou wilt fall down and worship me." V. 9. All these things will I give thee, if thou wilt accept them in homage from me, if thou will accept them from me, being mindful of the source whence thou didst receive them.

Did you ever see a good man accept a favor from a bad one, and find himself in every sort of trouble as he tried to avoid doing as wicked thing for the bad man in repayment of the obligation de-

manded by the bad man? That is what our Lord must have done, had He yielded to this temptation.

III. The Ministers to our Lord.

"Angels came and ministered to him." V. 11.

Then angels came and waited upon Him, served Him, did what He asked them, obeyed His commands. They no doubt brought Him food upon which He broke his forty days of fasting, and drank to quench His thirst.

So ever our gracious God waits to send His ministering spirits to comfort and cheer the hearts of those who have not yielded to the temptations of the devil, nor bent to do his bidding.

—BR—

FIRST BAPTIST CHURCH, BILOXI

(G. C. Hodge, Pastor)

—o—

The deacons, Sunday school, Training Union and Women's Missionary Union officers have a well rounded program for their respective groups for the year beginning October first. In addition to these the First Baptist Church as such has adopted the following program of activities. All the members will cooperate in these activities:

October—Preparation Month

1. The newly elected officers in the various departments will organize their departments and groups, and plan to achieve some definite goal each month in the year.

2. Study courses for all Sunday school workers, and for deacons.

3. District association.

4. Baptist principles emphasized on fifth Sunday and week following.

November—Enlargement Month

1. Laymen's Day, first Sunday—laymen in charge of morning service.

2. Take religious census, or make survey of the field.

3. Enlarge the various departments to meet the needs of the field.

4. Lead each member of the church to accept some definite responsibility in the church program.

5. Adopt budget for ensuing year.

6. Mission Study week.

7. State Convention, Jackson.

8. State B.T.U. convention, Jackson.

December—Loyalty Month

1. Stewardship studied and emphasized.

2. Every member canvass for tithes and offering completed.

3. Family day at morning service of the church.

4. Week of prayer for world-wide missions.

5. Special Christmas service.

6. Student night on fifth Sunday.

January—Visitation Month

1. Church officers visit the home of every member and prospective member of the church.

2. Visit the sick, absentees, shut-ins, aged.

3. First Sunday, Officers' Day; second Sunday, Men's Day; third Sunday, Women's Day; fourth Sunday, Old Folks' Day.

February—Missionary Month

School of Missions for one week with missionary from Africa leading.

March—Training for Church Efficiency Month

1. Study "A Functioning Church" or "How Churches Grow."
2. Study courses for all B.Y.P. U.'s and B.A.U.'s.
3. Enlargement campaign for the Training Union.
4. Week of Prayer for Home Missions.

April—Consecration Month

1. Family worship in every home. Daily Bible reading.
2. Mid-week prayer and praise service emphasized.
3. Cottage prayer meetings throughout city.
4. Our Baptist program emphasized on fifth Sunday and week following.

May—Departmental Evangelism Month

1. First Sunday, Junior Department.
2. Second Sunday, Intermediate Department.
3. Third Sunday, Young People's Department.
4. Fourth Sunday, Adult Department.

June—Vacation Bible School Month

1. Vacation Bible School first and second weeks.
2. District B.T.U. and W.M.U. conventions.
3. Our Baptist doctrine emphasized on fifth Sunday and week following.

July—Young People's Revival Month

1. State Assembly, Hattiesburg, first week.
2. Young People's revival, second week.

August—Youth Month

1. Youth Week, first week.
2. Recreational clinic, third week.
3. Preparation for revival meeting, fourth week.

September—Revival Month

1. Revival meeting beginning Wednesday following first Sunday.
2. Election of officers for ensuing year.
3. State Mission "Come Ye Apart Week."



Bothered by CONSTIPATION?



Constipation is bad enough! But why make things worse by dosing yourself with harsh, bad-tasting medicines? Next time you need a laxative—try Ex-Lax. No spoons, no bottles! No fuss, no bother! You simply take a tablet or two of Ex-Lax before going to bed, and in the morning you have an easy, comfortable bowel movement. Ex-Lax tastes like delicious chocolate. It gets results gently—without forcing or strain. Good for youngsters and grown-ups, alike. 10¢ and 25¢ boxes.

EX-LAX The Original Chocolated Laxative

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

SOUTHWIDE BAPTIST LEADER TO BE IN TUPELO

—o—

Miss Mary Virginia Lee, Southern Baptist Intermediate Sunday School Secretary of Nashville, Tenn., expert with the problems of boys and girls, and Sunday school workers, will be in Tupelo the week of Oct. 2-Nov. 4, for a series of conferences and discussions on Intermediate Sunday school work. This special week will be opened with a great Sunday school rally for all the Baptist churches of Northeast Mississippi. The rally will be held at the First Baptist Church, Tupelo, Oct. 29th, at 2:30 p. m. Dr. T. Luther Holcomb has been invited to attend this rally and speak to the boys and girls. The conferences will be held nightly in the First Church, Tupelo, and daily in the surrounding rural churches.

Evangelism in the Sunday school, and Problems of Youth, will be the central theme around which the conferences will be built. Open discussions, practical illustrations, and demonstrations of workable methods will be held in order to give the Sunday school hosts of Northeast Mississippi a better working knowledge of reaching people, Bible teaching, and soul-winning.

Over 500 people are expected to attend the Sunday school rally. Dr. Harmon Holcomb, host-pastor, and Mr. Willie Gilpin, host-Intermediate leader, have perfected plans to welcome and entertain the great number of visitors expected from all over this section. Sunday school workers from every Baptist church in the Tupelo area are requested and urged to attend and bring a carload of their Sunday school workers. Though primarily for Intermediate workers, it is planned to care for the needs of all Sunday school teachers, and officers. Any interested Christian will profit greatly by these meetings. If your church wants a daily conference with Miss Lee, get in touch with Dr. Holcomb immediately. Miss Lee knows boys and girls, and Sunday school work, and can help your Sunday school. John A. Farmer, State Intermediate Sunday school leader will help in this week's work.

—o—

Results of Clarke County Enlargement Campaign

Mr. Pat Sanders, superintendent of the Stonewall Baptist Sunday school sends word of the remarkable success of the enlargement campaign in their church. A training course was held, teaching "True Functions of the Sunday School." They had been having an average attendance of 123. Since then Mr. Sanders reports an average of 140 and better. It pays! It pays to train your officers and teachers! And again—Rev. John S. Morgan, pastor of the Center Ridge Baptist Church, in Liberty Association, had Miss Electra Warren, in a Vacation Bible school, and Training campaign, in which she taught Building A Standard Sunday School.

Snap Back with

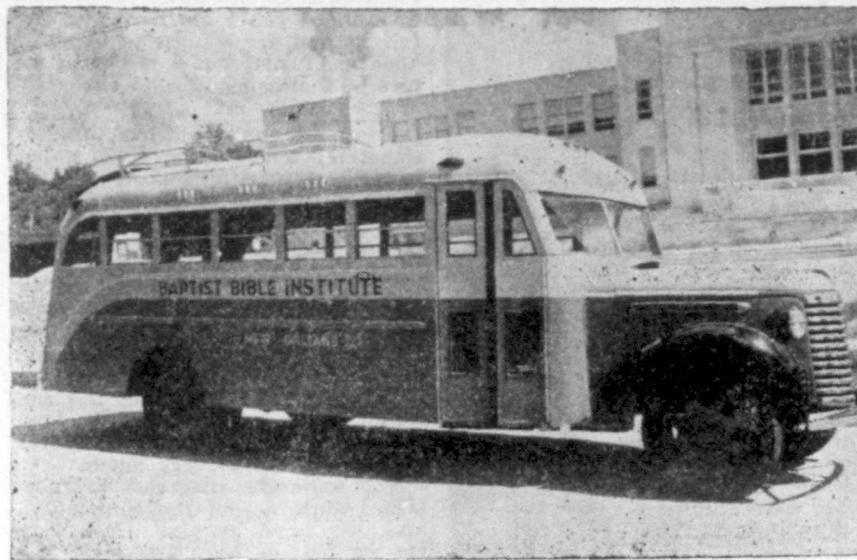
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by
TION?



gh! But why using yourself dices? Next try Ex-Lax. No ss, no bother! two of Ex-Lax in the morning portable bowel like delicious tently—without for youngsters and 25¢ boxes.

**Original
ed Laxative**

**NEW BUS TO SPUR PRACTICAL ACTIVITIES**

The new bus pictured above has recently been purchased for the use of the students engaged in practical mission work at the Baptist Bible Institute. This makes a total of three buses now in use at the school. It was purchased from Mr. C. E. Byrne, Brookhaven, Miss. It is a GMC chassis and the body is an all-steel one built by Superior. The body is painted purple and gold and the top is aluminum. It is being greatly admired around the Institute. Dr. J. W. Shepard is director of Practical Activities and M. J. Anderson is student assistant. The greatest year in the history of the Practical Activities Department of the school is expected this year because of the addition of this bus. The bus was purchased by funds raised by the following committee: M. J. Anderson, Director; Bob Cooper, J. D. Griffin, O. B. Beverly, and R. P. Butler.

Brother Morgan reported to the people assembled in the Liberty Association last week, that prior to the VBS and Training campaign that the Sunday school attendance was below 10. Now! Now that attendance has reached 60, with an average of 57 last quarter. Don't you want to train your workers?

New Junior Pamphlets Free

"The Junior Department of the Sunday School" and "Juniors in the Class Sunday School" by Miss Blanche Linthicum, have just reached our office for distribution. Miss Linthicum, Southwide Junior worker, has given us most helpful suggestions in this material, and we will be expecting all Junior workers to write us at once for their free copies.

Too, won't you please register your Junior classes so that you might receive all free helpful material throughout the year? Registration cards will gladly be sent upon request.

—BR—

UNION

—o—

The First Baptist Church of Union re-elected J. L. Lewis as S. S. superintendent and Charles Foster as general director of the Training Unions.

The first meeting of the S. S. Council for the newly elected teachers and officers was attended by 36 enthusiastic workers and plans were formulated for further progress in the work. The school, under the direction of brother Lewis has been standard for the past two years.

Our Training Union began the first Sunday of the new church year with increased interest and attendance.

Pastor L. B. Cobb will teach, "What Baptists Believe," Oct. 9-13, 7-8:15 each evening. We are expecting many of our members and friends to take advantage of this opportunity.

Sincerely,

Lawrence B. Cobb.

pathy and may the Bible be the rule and guide of their faith.

Be it resolved that a copy of these resolutions be placed on the church record, a copy be sent to the Baptist Record for publication and one sent to the bereaved family.

Respectfully submitted,

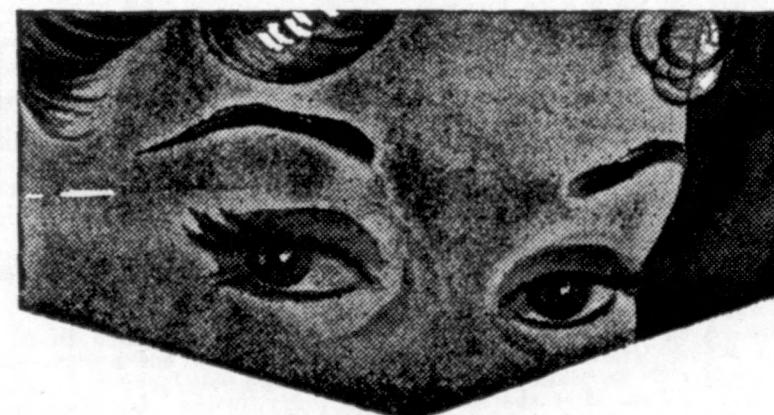
B. E. Turner,
Lamkin Clark,
Mrs. H. C. Slaughter.

HAVE FAITH

in En-Ar-Co (Japanese Oil). It's helped tens of thousands get QUICK relief from BACKACHE (due to muscular strain), sprains, stiffness, muscular pains and aches of fatigue and exposure—simple neuralgia. It's grand "first aid", keep a bottle handy. All druggists.
NATIONAL REMEDY CO. NEW YORK

Pull the Trigger on Lazy Bowels, and Also Pepsin-ize Stomach!

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

Eyes WITHOUT BIRTHDAYS

SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

More about friends. We have talked about some things that prevent our making friends and about what it really means to be a friend. This week let's think a bit about how to make friends. "The only way to have a friend is to be one," wrote Emerson, and the wise Solomon said "A man that hath friends must show himself friendly." Jesus' words, "Love one another," give us the secret of friendship. I once knew a girl who was born with a distressing physical disfigurement. It could easily have prevented her from being the beautiful young girl that she otherwise would have been, for no one could see her without being conscious of this deformity, that is, until he had come to know her and come under the power of her personality. But she was so gracious and so friendly that she was beautiful. When she went to town, she met a friend on every corner, in every store, or on the front porches as she passed. She greeted the young and the old, the rich and the poor, the black and the white. She was interested in them all. Her smile and friendliness were contagious. She radiated friendliness. She knew and was friendly with people who were strangers to her associates. She had half a dozen friends to their one. I'm sure, if you had asked her how she made so many friends that she would have been surprised at the question, but I know now that it was because she made herself a friend to others. She really loved and was interested in them. "A man that hath friends must show himself friendly."

We have today a letter from Dr. Hamilton about our new Baptist Bible Institute young lady, and one from Miss Annie Laurie McLellan, herself—for that is her name—and I'm sure that when you finish reading these two letters that you will be very, very glad that she is our young lady at B.B.I. Dr. Hamilton writes most highly of her. She, in her modesty, tells nothing of her attainments, but does give us an excellent word picture of herself and her work because she knows how interested we will be in those things. Not only are we interested in her, but she is interested in us, for she, in her very first letter to us, gives us a group of questions about boys and girls of the Bible. I hope you will answer these, and send the answers in too. I'm really delighted that Miss Annie Laurie is to receive our scholarship, and I truly hope that we shall make this scholarship a worthy one. Let's remember that when we help her we are having a part in the mission work which she is doing now in New Orleans—some of which she describes in her letter, and to some extent at least in the Christian work which she will do after she leaves B.B.I. This is a wonderful opportunity for us. Let's not let it slip by.

With love,
Mrs. Frances Steele.

PAUL PREACHES IN CORINTH

Read Acts 18:1-11

Paul went from Athens to Corinth, the chief commercial city of the province. There, he found a Jew named Aquila and his wife, Priscilla. Paul had been taught while young to be a tent maker, and now, though he was an apostle, whenever it was necessary, he made tents for a living. Because Aquila was also a tent maker, Paul went to stay and work with him. Every Sabbath he went to the Jewish church to preach, persuading both the Jews and gentiles to believe in the Savior. The Jews contradicted

him and spoke wickedly of Jesus. Then Paul said "I have done my duty in telling you of Him. If you will not be saved it is your own fault. From this time, I will go and preach to the gentiles."

Justus, a man who worshiped God aright, let Paul preach in his home, which was next door to the Jewish church. Crispus, the head of the church, and his whole family became Christians, as well as many other Corinthians.

However, at times, Paul felt discouraged; but one night Paul heard God speaking to him, saying, "Do not be afraid or discouraged, Paul. Keep on preaching. Tell everyone about Jesus. No harm shall come to you. There are many here in Corinth who will be saved." Then Paul knew that he need never be afraid or discouraged, for God would give him the strength for his work, no matter how hard it was. For a year and a half, Paul stayed in Corinth, teaching the people the wonderful story of Jesus.

Gloster, Miss.
Sept. 30, 1939.

Dear Mrs. Steele:

We had our dollar this month before the month was gone and ready to start this Sunday on our October offering. This time we would like for our bit to go to the Orphanage.

Sincerely,
Mrs. R. R. Tabor,
Jr. Dept. and Teachers.

This sounds like an interested and generous department-reaching the month's goal before time was up! Thank you and every single contributor. We are happy to add this gift to the Orphanage account.

—F. L. S.

Crosby, Miss.
Sept. 29, 1939.

Dear Mrs. Steele:

I am writing you about the Children's Circle. I have just received the Baptist Record. This is my first time to write you. I hope it won't be the last time though. I am a boy ten years old. I am in the fifth grade. I go to Sunday school every Sunday and to the B.T.U. I belong to the R.A. too. Brother Wood is our pastor.

Your new friend,
Dempsey Baker.

P.S.—My sister is going to write too.

Dempsey, we are pleased to have you as a member of our Circle and to receive this good letter from you. We hope you write often.

—F. L. S.

Crosby, Miss.
Sept. 29, 1939.

Dear Mrs. Steele:

This is my first time to write to the Circle. I am a little girl twelve years old. I am in the sixth grade. My teacher is Mrs. Hamrick. I belong to the Baptist church. Our pastor is Mr. W. C. Wood. I go to Sunday school and B.Y.P.U. I hope this won't be my last time to write.

Your new friend,
Margie Dean Baker.

Margie Dean, we welcome you and your brother to our Circle. You must not let this be your last time to write to us.—F. L. S.

1220 Washington Ave.
New Orleans, La.
Oct. 4, 1939.

Dear Mrs. Steele and Children:

School has started off in a fine way and we have all settled down to work in order that we may learn better to witness for Him.

You will never know how good it did make me feel when Dr. Hamilton told me that I was to have the

Children's Circle scholarship, and to each of you I am deeply grateful. As you are a blessing to me, I hope and trust that I might in return be a blessing to some little boy or girl somewhere.

I suppose you would like to know something about me so I am going to tell you something about myself. I am a graduate of Holmes Junior College, Goodman, Mississippi and this is my second year at Baptist Bible Institute. My dearest friend, I think you will be interested in knowing, is Miss Lizzie McSween, who is doing mission work in Houston, Texas. I am a blonde and my hair is wavy and my eyes are blue. I am about five feet tall and weigh about one hundred and ten pounds. I like all kinds of sports and I like to fish very much.

You might be interested to know that I work in a mission center here and we have regular week day classes for the boys and girls. We teach them to sing and read God's word. We also play games and learn to sew. It is very interesting work. The boys have their tools and they make nice book ends and what-nots. I know you all would like that, but the greatest joy that is mine is to tell them of Jesus and His love for them. I teach a Junior Sunday school class from that section on Sunday morning. There is nothing like the Lord's work.

I am sending in a list of questions about boys and girls of the Bible and I hope all of you will be interested in looking for the answers in God's word.

1. What little boy did God call three times during the night?
2. What little baby was hid in an ark and placed in the river?
3. What was the name of the sister who watched over him?

4. What did the little boy give to Jesus to help feed the multitude?
5. Who was the boy who had the coat of many colors?
6. What member of Jairus' household did Jesus heal?

7. Who told Naaman about Elisha?
8. Who killed a giant with a sling?

9. What boy got lost from his parents as they came from Jerusalem?
10. What did Jesus say of little children in Matthew 19:14?

Thank you for your gifts. I hope to write you again soon.

Gratefully yours,
Annie Laurie McLellan.

New Orleans, La.
Oct. 3, 1939.

Mrs. X. O. Steele

Magee, Mississippi

Dear Mrs. Steele:

Your letter is in hand this morning enclosing the check for \$4.60 from the Children's Circle for Miss Annie Laurie McLellan. Following your last letter I told Miss Annie Laurie of your willingness for her to have the scholarship from the Children's Circle and she is greatly rejoiced over this timely help.

Miss McLellan is from Lexington, Mississippi, and has studied at the Bethesda School in Lexington, and at Holmes Junior College in Goodman. She says that for more than a year before going to a Ridgecrest assembly she had felt the call to special work and there at Ridgecrest answered this call to do mission work. She has served two years on the Y.W.C.A. Cabinet and as president of a B.Y.P.U. and as vice president of the B.S.U. Council.

She was converted at eleven years of age, but feels that she had not completely yielded herself to Christ until in college. Miss McLellan has a very pleasing personality and is quite popular among our students.

Last year she served as assistant to our dietician in the dining hall and this year is working in the dining room.

Thanking you and the children for their help and asking you and

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.

the young people to keep the Baptist Bible Institute on your prayer list and to often remember us by name, I am,

Yours sincerely,
W. W. Hamilton, Pres.

—
Jackson, Miss.
Oct. 3, 1939.

Children's Circle:

Please accept our thanks for your contribution of \$4.30 to General Support Fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,
W. G. Mige, Supt.
Baptist Orphanage.
—BR—

PARKWAY CHURCH BEGINS NEW YEAR

Parkway Baptist Church, 2500 W. Capitol Street, which has been progressing for the past year under the guidance of its splendid pastor, Rev. W. A. Bell, began its new year's operation last Sunday, Oct. 1, with a rousing attendance at Sunday school of 378. In the evening, progress continued to be in evidence by the very enthusiastic number of 222 at the Baptist Training Union, after taking all honors for attendance at Raymond Sunday afternoon where the Hinds-Warren Baptist Training Union held its regular quarterly meeting. Parkway showed up with an attendance of more than eighty members from their union, which outnumbered all churches in the association.

The regular morning sermon, preached by Rev. W. A. Bell, was taken from the story of the Prodigal Son, as recorded in the book of Luke. The speaker used his text in a very masterly fashion, dividing it into three parts, which was unique and original in itself. First part was that of "Drifting"; second part discussed was "One finding theirself" and the last part was "Climbing the Cliffs Back to God." Rev. Bell preached to a packed house, and when the sermon concluded five new members came forward and presented themselves for church membership.

At the evening service the ordinance of Baptism was conducted, and four newly converted members were added to the church roll, by being baptized.

The public is always invited to attend this great house of friendship where all services are held regularly each Sunday.

EYE COMFORT

Relieve Irritation due to over-use, exposure to Dust, Glare

JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores.
Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA.

EASES PAIN
SOOTHES NERVES
BRINGS COMFORT

3-Way Relief for HEADACHE

When you suffer from headache, neuralgia, or muscular aches Capudine relieves your misery three different ways. It quickly eases pain. Soothes nerves. Brings delightful comfort. A standby of headache sufferers for the last 40 years.

CAPUDINE

DOING RIGHT IN THE RIGHT WAY

By Ellis A. Fuller, Pastor First Baptist Church, Atlanta

—o—

One soon learns in life that the arch enemy of the human race, Satan, seeks first to get people to do wrong. If he fails in this, he next tries to get them to do right in the wrong way. This fact is illustrated a thousand and one ways in all the fields of human relationships. For example, Satan does his best to keep people from attending church. But if a Christian or an unsaved person through force of habit or innate desire goes to church anyway, Satan will seek to destroy the blessings which accrue to all sincere worshipers by giving to such a man an ulterior motive for going to church and will seek to inspire him to worship in the wrong spirit.

Perhaps there is no field of Christian service in which this principle is pressed more persistently than in the matter of stewardship. He would much prefer that no man give anything to promote God's Kingdom upon earth. He uses every device possible to create stinginess, misunderstanding and prejudice in the minds of people to keep them from paying their dues unto the Lord. In spite of all that he does, some people give; but how many of them give in the right spirit and with the right motive?

I wonder if we have not reversed the divine order for giving. There seems to be a universal conviction that the reason for giving is to meet some external need. We make our budgets, and in the light of these budgets we usually determine the amount of our gifts, probably presuming upon the liberality of others in order to feel justified in reducing our own gifts. Does the budget of the church of which I am a member ever have any actual relationship to the amount of my gift? Can a group of believers who constitute a local church feel that they have discharged their stewardship obligations by paying the full amount of the budget adopted by the church? My growing conviction is that every individual Christian should determine the amount he should give as a worthy steward and register with his church his purpose to give that amount. When all the other members do likewise, the total of the individual gifts should determine the procedure of the church in promoting its local program and in supporting the general work fostered by our denomination. Do not misunderstand me. My church adopts a budget, and I suppose we will keep on adopting budgets, certainly until our people understand, adopt, and carry out the other policy.

There is something much deeper and more significant in stewardship than one realizes. We have believed so long and preached so fervently that we must pay our church debts, contribute to the various boards and agencies of our denomination that we have come to believe that the meeting of the needs of these Kingdom enterprises is the prime reason for making gifts in the name of Christ.

Did you ever fix your mind on

that unusual story recorded in the fourth chapter of Genesis about the offerings which were brought unto the Lord by Cain and Abel? Did you ever try to look behind the historic event itself to learn what motives prompted these men to make gifts? To what did they make gifts? What need was there for gifts of any kind? Were there churches, hospitals, missionaries, preachers, orphanages, or anything of kindred nature to make it necessary for them to bring offerings unto the Lord? Did you ever notice that there is anything in the record to suggest that there was value in the gifts except that they were offerings unto the Lord?

It will open up a world of new thought if you will seriously try to answer the question as to why Abraham paid his tithe unto Melchizedek. That little word why is a key that unlocks the door and lets us into the real philosophy of giving.

Have you ever studied the true significance of tithing on the part of the primitive group who first practiced it? They brought their first fruits of the land together and consumed them in a great love feast.

Stranger still is that story of the poor widow who brought her two mites which was all the living that she had. I would that every Christian would take that brief story, pray over it, and study it for hours. Nothing in the Bible is more peculiar and maybe contrary to the modern conception of Christian duty. Jesus actually commanded a widow for giving all that she had to an institution that was passing and which was largely in the hands of a group whom He denounced as hypocrites.

Some day we may discover that gifts rise out of the human heart somewhat like sparkling water rises out of a spring. The water has little thought of refreshing flowers, turning mill wheels, and making deserts to bloom like a rose on its onward flow to the sea. All of that is incidental, an attendant circumstance.

The purpose in giving is to meet actual needs within the hearts of givers. If that need is not met and met according to the divine plan for meeting it the soul suffers.

We know what would have happened to the world if God had not given His Son. I dare to ask what would have happened to God had He not given His Son. By this question I do not mean to infer that God added to any of His virtues or attained new heights of moral excellence by giving His Son but to point out the fact that the gift was the result of what God is. So should our gifts be.—Christian Index.

—BR—

MISSIONARIES' PASSAGE CANCELLED

—o—

Richmond, Virginia—(F. M. B.)—Since the outbreak of war in Europe, the Foreign Mission Board has cancelled all sailings across the Atlantic. Rev. and Mrs. W. H. Carson and three new missionaries, Dr. and Mrs. Ray U. Northrip and Miss Willie Kate Baldwin, who were scheduled to sail for Nigeria on September 23, have been indefinite-

JOHN A FARMER



John A. Farmer, Mississippi Intermediate Leader, who will assist Miss Mary Virginia Lee in the Special Week at Tupelo.

ly detained in the United States. Passage for Misses Ruby Daniel and Pauline Willingham, who were booked to leave for Europe on September 16, also had to be cancelled. The Foreign Mission Board will not reserve passage for any missionaries to cross the Atlantic until traveling conditions are safe.

OBITUARY

—o—

On the 6th of September, God called from our midst, Mrs. Bessie Cooper, one of our most loyal and respected members of Coldwater Baptist Church. She was faithful to her family and friends and devoted to her church.

Therefore: The members of this church express the loss of this faithful member. And may our loss be His gain.

We therefore express to the family and friends our heartfelt sympathy. And may the Bible be the rule and guide of their faith.

Be it resolved: That a copy of these resolutions be placed on the church record, a copy be sent to the Baptist Record for publication, and one sent to the bereaved family.

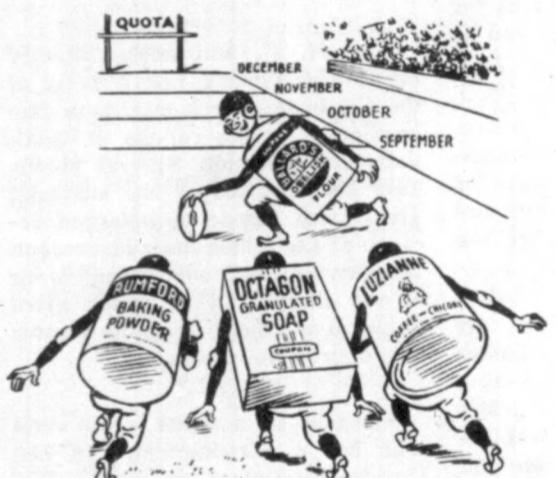
Respectfully submitted,

B. E. Turner,
Lamkin Clark,
Mrs. H. C. Slaughter.

HAVE YOU GAS, HEARTBURN?



Columbus, Ga. — Mrs. Clara Lisle, 410 38th St., says: "My stomach seemed so upset because of excess acidity. I never felt like eating and was so weak. I used Dr. Pierce's Golden Medical Discovery and my appetite improved. I was ever so much stronger and was able to eat without being disturbed by gas." Ask your druggist today for it in liquid or tablets.



HELP OUR TEAM
MAKE THE QUOTA
AND WIN THE

Bonus

We have the privilege of securing cash redemption of these coupons, as donated by many friends, for the benefit of our work. You, too, can help us "Turn Coupons into Dollars."

Your donation of the listed coupons now will help us reach our special goal of

45,000 COUPONS

Between September 1st and December 31, 1939.

By reaching this goal we will earn a 10% Bonus. It can be done if all our friends will help.

Try the wonderful new OCTAGON GRANULATED SOAP. The coupons from this product count DOUBLE to December 31, 1939.

Here is the complete list of products which have the coupons we need:

	Coupon Worth
OCTAGON Soap—Regular Size	1
OCTAGON Soap—Special Size	½
OCTAGON Soap Powder—Regular Size	1
OCTAGON Soap Powder—Special Size	½
OCTAGON Cleanser	1
OCTAGON Toilet Soap	1
OCTAGON Floating Soap	1
OCTAGON Soap Flakes—Small Size	1
OCTAGON Soap Flakes—Large Size	3
OCTAGON Granulated Soap—Small Size	1
OCTAGON Granulated Soap—Large Size	2
(Granulated Coupons count double during 1939)	2

RUMFORD	3
Post Card marked 6 oz.	1
Post Card marked 12 oz.	6
Post Card marked 2 lb.	12
Post Card—New Style—Size not marked	5

LUZIANNE

LUZIANNE Coffee—Pound Can

LUZIANNE Tea—¼ Pound Package

BALLARD'S OBELISK FLOUR

All cartons and bags have valuable coupons

2-Lb. Carton

5-Lb. Carton

6-Lb. Carton

10-Lb. Carton

12-Lb. Bag

20-Lb. Bag

24-Lb. Bag

48-Lb. Bag

BAPTIST ORPHANAGE

Jackson, Mississippi

"CHRIST SENT ME NOT TO BAPTIZE BUT TO PREACH THE GOSPEL"
Dr. Wallace Bassett, Dallas, Texas



MISS MARY LEE

1. Excerpts from an address delivered at meeting of Baptist World Alliance, Atlanta, Ga.

"I came not to baptize, but to preach the Gospel"—1 Cor. 1:17. These words were addressed by Paul to the church in Corinth, which was torn asunder by the partisan spirit. The people were dividing themselves into several parties, claiming as the head of their party some great Christian leader—Peter—Paul—Apollos. To discourage their lack of unity, Paul reminds them of their baptism. Their baptism, he says, was not in his name, or the name of any man, but into the name of Jesus Christ.

He even thanks God that he baptized only a few of them. He says that if he had baptized more, then more would claim him as the head of the Paul-party. At the time, he baptized only a few, not from fear of this party arising, for the spirit of division came later; but because he had another commission, and a more important commission, that of preaching the Gospel.

Paul in this passage is not depreciating baptism. It would be impossible for him to do this and at the same time honor and appreciate the spiritual fact it symbolized. He is simply putting the emphasis where it belongs and reminding them of his commission, which was to preach the Gospel. Evidently the apostles did very little baptizing—not because baptism was not taught, but because local pastors, less gifted and with more time at their disposal, could attend to these matters. We note several thoughts with reference to New Testament baptism.

1. Every believer was expected to be baptized. Only believers are expected to be baptized, but all believers were baptized in the New Testament. Sometimes they even went the same hour of the night to attend to this rite.

2. Baptism had a certain emphasis in the New Testament. It was not overlooked. Some today would say that it amounts to nothing, and, therefore, they do away with it entirely, or give it a minor place in their message. Others would put too much emphasis on it, and claim that it is necessary for salvation. In fact, some contend that we become children of God in the act of baptism. The New Testament does not claim that baptism has saving efficacy.

3. Baptism in the New Testament is a symbol. Externalists, are always with us, who confuse symbols with that which they are supposed to symbolize. Baptism, as a symbol, declares one to be a child of God, but it does not make one a child of God. It is not for its own sake, but it is an outward picture of an inward change which is supposed to have taken place in the heart of the believer.

4. As a symbol, it should contribute to the spirit of unity, rather than the spirit of division as seen in Corinth. The reason is that all have been baptized into the name of Christ, and Christ is not divided

"HE DIDN'T KNOW IT WAS HARD"

(Alabama Baptist)

The story was told in an issue of a weekly magazine some time ago of an automobile salesman whose territory lay in the far Northwest, where for some three months of the year, on account of the low-temperature, the company expected no sales, especially for immediate delivery, because weather conditions made it impossible for people to use their cars until the spring thaw.

The salesman had taken this territory and kept on sending orders for immediate delivery. This was kept up with startling regularity—right on when no one was expected to be selling cars! They wired for him to come to the factory. He went, and asked the manager what they wanted. They asked him to explain how and why he was selling cars when all the salesmen in his section were doing nothing. He replied, "I didn't know it was hard. I supposed everybody was selling them. I have a wife and three children depending on me to make good. I can't lie around and wait on weather conditions. Now, is that all? I want to get back to work. Why did you send for me anyhow?" The reply was: "Well, we'll just make you assistant sales manager of this entire plant. Any man who can do business without waiting on 'conditions' is the man we want."

BR

GOVERNOR WHITE APPROVES

—o—

Governor Hugh White today assured H. V. Watkins, Sr., Chairman of the State Mortmain Committee, of his "interest and cooperation" in the campaign to secure the adoption of the Mortmain Amendments to the Constitution which are to be voted upon at the general election, November 7.

The amendments were submitted by more than two-thirds vote of all the members of both houses of the

legislature at the 1938 special session," the Governor wrote. "They do not repeal the Mortmain Laws, but simply modify them so that benevolently disposed persons may under reasonable restrictions and limitations, leave property by will to church institutions.

"It is important," Governor White continued, "That all who vote in the November election actually vote for both amendments; otherwise under the law they are counted as voting against them."

Judge O. B. Taylor, of Jackson, Director of the Committee, is calling the attention of the voters to the fact that Mississippi is the only state in the union which discriminates against religious institutions, and that because of this discrimination church colleges, hospitals and orphanages are at a disadvantage as compared with such institutions in other states.

BR

SUBSCRIBE TO THE BAPTIST RECORD

CALOMEL NIGHT NOW A PLEASURE

The old time calomel was the doctor's favorite remedy for biliousness or so-called "Torpid Liver," so prevalent in hot weather, but it had some serious drawbacks from the standpoint of the patient. The nauseating and sickening after-effects and the necessity to follow it with a dose of Epsom salts made many of us hate to take it. Now you can really enjoy your calomel, for Calotabs make calomel-taking a pleasure. They give you the combined effects of calomel and salts, helping Nature to expel the sour, stagnant bile and washing it out of the system.

One or two Calotabs at bedtime with a glass of water or sweet milk—that's all. Next morning your system feels clean and refreshed, your head is clear, your spirit bright, and you are feeling fine with a hearty appetite for breakfast. Eat what you wish and go about your work or pleasure.

Genuine Calotabs are sold only in checkerboard (black and white) packages bearing the trade mark "Calotabs." Refuse imitations. Family package only twenty-five cents; trial package ten cents, at your dealer's. (Adv.)

Kennington's

"Mississippi's Best Store"

—JACKSON—

Always For

QUALITY
and NEW STYLES

New MISSION STUDY BOOKS

FANNIE E. S. HECK

BY MRS. W. C. JAMES

A study of the hidden springs in a rarely useful and victorious life, which will impress itself anew on the hearts of W.M.U. members.

Cloth binding only, \$0.60.

THE WAY OF MISSIONARY EDUCATION

BY JULIETTE MATHER

A comprehensive statement of both the ideals and the practice of missionary education as carried on by the Woman's Missionary Union. Cloth binding only, \$0.60.

New Book for Lottie Moon Week of Prayer

CONSTRAINING LOVE—BY MRS. WM. McMURRY

Thousands of W.M.S. societies will study this book during the week of prayer just before the Lottie Moon Christmas Offering. Paper binding only, \$0.25.

★ — **Baptist BOOK STORE**

500 E. Capitol Street

Jackson, Mississippi

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer
JOE W. BURTON, Publicity Secretary
HOME MISSION BOARD

SEPTEMBER RECEIPTS

Home Mission Board	
Southern Baptist Convention	
Cooperative Program	\$18,577.68
Designations	3,883.65
100,000 Club	3,233.42
Annie W. Armstrong	233.87
Total	\$25,928.62

EIGHTEEN NEW WORKERS APPOINTED

Acting on the recommendation of Dr. Noble Y. Beall, field secretary, the Home Mission Board October 5 named eighteen new workers, thus making a total of forty in the Board's program of Negro ministerial education.

Six new Negro colleges are to be served by these appointees, making eighteen different schools in eleven states in the South in which the Board has teacher-Missionaries as professors of Bible.

Our force of forty men and women are directing the religious activities on these eighteen campuses," Dr. Beall explained to the Board in describing the work of the teacher-missionaries. "Last year when we had work on only twelve campuses, teacher-missionaries reached some 75,500 college students, and during the summer through institutes they helped train an equal number of pastors. In one year these teacher-missionaries thus ministered to 15,000 students and pastors."

That the program is reaching its aim of training future leaders of the Negro race is indicated, Dr. Beall pointed out, by the fact that sixty per cent of the Negro Baptists in America live in these eleven states where the Board now has teacher-missionaries, and their future leaders are now students in the eighteen colleges.

Significant in disbursements for September, Dr. J. B. Lawrence, executive secretary-treasurer, said, was the payment of \$35,714.17, making a total of nearly \$130,000 applied on debts since January 1. Receipts for September, the treasurer reported, amounted to \$25,928.62.

CUBAN GRANDFATHER AND GREAT-GRANDMOTHER BAPTIZED IN SPECIAL SERVICES

A special baptismal service was held recently for a grandfather and great-grandmother in Colon, Cuba, according to Rev. Enrique Pina, missionary pastor of the church there.

This grandfather and his mother had been very faithful Catholics, the woman being the god-mother of many children baptized in the Roman Church. Their faith in the Lord Jesus is very great now and they are a fine testimony among relatives and friends.

"The grandfather used to sell liquor," states Brother Pina. "However, where he formerly had his government license as a liquor deal-

er, he has hanging in the same frame the Bible text, 'And be not drunk with wine, wherein is excess, but filled with the Spirit.' He has it in the same place so the people who used to buy liquor under his license can see it.

"These two are earnest and faithful Christians," concludes the missionary.

MOUNTAIN CHURCH MEMBERS PROVE FAITHFULNESS

Work on the field in Sandy Hook, Ky., is becoming better established each month, according to Rev. Bert Caldwell, missionary on the field.

"Our members are realizing what it means to be found faithful, Brother Caldwell states, "and we are thankful for this."

The church is now broadcasting Sunday night services over a loudspeaker, and in this way sermons are being heard all over the community. It is accomplishing much in the Lord's name.

"This is one means we have to preach Baptist doctrine to the people," writes Brother Caldwell. "If the services were going out over the radio the people could turn it off, but in this way they have to listen unless they can drown our voice out. We are praying that it will be the means of reaching many who never come to our services."

NEW CHURCH ORGANIZED ON SPANISH FIELD

A Baptist church has been newly organized on the Spanish field in New Mexico with the assistance of Rev. C. W. Stumph, missionary in Albuquerque.

Brother Stumph states that he assisted Rev. Elias Atencio and Rev. Joe Madrid in the organization of the church, which has thirty-five charter members and several prospects. All these members were led to Christ through the efforts of Brother Madrid, who is to be pastor of the new church. He will be assisted in the ordinances by Brother Atencio.

AFTERNOON BIBLE CLASS BEGUN IN MOUNTAIN COMMUNITY

A period of Bible study with children and young people in the mountain community served by Miss Minnie Berry is now being started in the afternoons after they are dismissed from day school. Miss Berry states that she anticipates reaching some of them in this manner, and also hopes to impress their unsaved parents who may attend.

The missionary has asked the young school teacher to assist her. Since she is not a Christian, Miss Berry is hoping to win her to Christ through this means also.

A PECULIAR PEOPLE

Rev. Oscar Hill, missionary in Alamogordo, N. M., writes that in a conversation with a Catholic boy on his field recently, the boy remarked to him that the Baptists are a very peculiar people. When asked why he thought so, he said,

"Well, they do not go to dances and to picture shows and saloons and places of that sort."

Brother Hill states that he was very proud to hear a testimony like that from an unconverted person. "I thanked the Lord that I, too, belonged to that peculiar people," he states.

—BR— CAMP GROUND

From September 24th through October 1st I had the privilege of leading the good people of Camp Ground community, about three miles north of Water Valley, in a soul-stirring revival. The first service was blessed with two young women making professions of faith and from that moment on the Spirit never ceased to strive. 50 additions was the total number, 40 of those coming on profession of faith. In that it was the largest number to have been baptized in Yalobusha County in more years than the people could remember, the men of the church were going to dig a hole under the platform, line it with brick and cement and make themselves a baptistry for the ordinance. They did not want that many people to go elsewhere for the baptismal service.

Rev. L. J. Crumby, the pastor and builder of the church house, is doing a great work in and around Water Valley. There are a number of fine church buildings dotting those hills that he has erected during his ministry and in every field where he preaches there is a fine spiritual atmosphere. I do not know of but two or three men who have done as much for the people of the rural sections as he has. May the Lord give us more like him.

My first open date is February 25, March 23, inclusive. Address is 209 Dearborn St., Hattiesburg, Miss.—M. E. Perry, Evangelist.

—BR—
Dr. J. B. Quin welcomed three new members into the church at Summit last Sunday by baptism. Good congregations. He reports 100% attendance of the 22 churches at Pike County Association. One new church received. The spirit of the meeting was excellent. Secretary McCall, Supt. Mize, President Holcomb and C. J. Olander were present representing the denominational work, and added much to the meeting. Dr. Quin was elected moderator and Judge Wm. Jackson vice moderator; J. A. Terrell secretary and A. D. Flowers assistant; G. W. Lee treasurer. J. B. Quin was nominated for Board member; Fred B. Bookter chairman of Evangelism; H. B. Price supervisor Cooperative program.

—BR—
Hinds-Warren Association meets at Davis Memorial Church Oct. 19. The program includes: Devotional by A. S. Johnston, Organization, Denominational Work by J. W. Middleton, Missions by D. A. McCall, Record by A. L. Goodrich, Sermon by J. M. Cook, Dinner, Christian Education by D. M. Nelson, Orphanage by W. G. Mize, Hospitals by Mrs. Gilfoyle, Ministerial Relief by Judge Smith, W.M.U. by Miss Mary Osborne, Ministerial Education by M. O. Patterson. In the evening service Sunday Schools by Owen Williams, B.T.U. by Clifton R. Tate.

IN MEMORY

—o—
I am sending this in loving memory of a bit of sunshine that once brightened my Sunday school class each Sunday. This was little Shirley Ann Pearson whom God in all His wisdom saw best to carry from us August 15.

God needed one more child in His Angel band;
So He reached with tender smile
and loving hand
And carried home dear Shirley
Ann.
—Faye Coghlan,
Philadelphia.

—BR— S. S. ATTENDANCE OCT. 8, 1939

Jackson First Church	1135
Jackson Calvary Church	1020
Jackson Griffith Mem.	724
Jackson Davis Church	262
Jackson Van Winkle Church	124
Clinton Church	404
Crystal Springs Church	356
Newton Church	269
Immanuel Church	156
Terry Church	204
West Laurel Church	581
Meridian First Church	637
New Albany Church	382
Laurel First Church	442
Laurel 2nd Ave. Church	320
Meridian 15th Ave. Church	353
Columbus First Church	650
Springfield-Morton	113
Glenfield (Union County)	110
Bethlehem Church (Jones Co.)	66

—BR— B.T.U. ATTENDANCE

Jackson First Church	277
Jackson Calvary Church	172
Jackson Griffith Church	333
Jackson Davis Church	149
Jackson Van Winkle Church	77
Crystal Springs Church	169
Newton Church	125
Hattiesburg Immanuel	120
Eudora Church	88
West Laurel	281
Bethlehem (Jones Co.)	74
New Albany Church	68
Meridian 15th Ave. Church	102
Bethlehem (Jones)	66
Morton (Springfield Church)	62
Glenfield Church	96

Gray's Ointment

USED SINCE 1820 FOR
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your drug list.

To Feel Fine, Use Vegetable Laxative

Here's the laxative that acts as thoroughly as harsher ones, but is a gentle persuader for intestines when used this way: A quarter to a half-teaspoonful of spicy, aromatic BLACK-DRAUGHT on your tongue tonight, a drink of water—there you are! Then this all-vegetable laxative usually allows plenty of time for sleep, acts thoroughly and gently, and relieves constipation's headaches, biliousness, irritability, bad breath. BLACK-DRAUGHT'S main ingredient is an "intestinal tonic-laxative," which helps tone the intestinal muscles. Millions of packages used prove its merit! Economical—25 to 40 doses, 25c.

Who's Who

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Rev. W. E...
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Dr. S. H...
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